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THE

Philosophy of Existence

WITH

NOTES & REMARKS.

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AN ESSAY

ON

The Philosophy of Existence

BY

RAMA CHANDRA SEN

Ex-Inspector of Schools, Oudh :

AUTHOR OF

An Essay on "Yoga-Siksha,"

An Essay on "Human Life;"

&c.

WITH

NOTES AND REMARKS

BY

R. N. FOSTER, A. M.; M. D.

Chairman, Philosophical Congress, Chicago.

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THE PHILOSOPHY OF EXISTENCE

PREFACE.

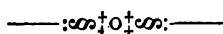
This Philosophy of Existence is only the Philosophy of *living* Evolution and of *living* Involution, based upon Monadology and upon Mononology. It pretends to give the *genesis* of Un-conditioned and of conditioned existence—to show “how every form of *evolved* existence” is more or less *imperfect*—and to infer how *all-perfect existence* cannot be “the final consummation” of Evolution. It ventures inferentially to apprehend, as far as possible, the *mysterious* nature and the *infinite* Attributes of the All-Absolute—and it attempts to explain what Man by *nature* is; what by “right Self-effort” he can become, without any belief in Moral-Responsibility, in Sin or Death, in Hell or Heaven—and in what relation he stands to the All-Absolute. This Philosophy of Existence gives the law of Self-development, of Self-control, of Self-restraint, of Self-renunciation, of Self-prolongation—and, in this law, it implicitly gives the law of all *true* Reform—Individual or *educational* Domestic or *moral*, Social or *political*, Kosmic or *religious*. That this Constructive Philosophy, in so concise a form, should be free from fault, is very far from probable. But it is given out, as it is, with a view to invite *fair* Reflective Criticism, and to elicit higher Super-Reflective thought.

BANARAS :
January, 1899. }

R. C. SEN.

THE PHILOSOPHY OF EXISTENCE—

PART I.



All Existence—Conscious.

Every kind of existence—from its all-absolute, all-perfect, to its most imperfect form—is more or less *conscious* of its own existence*—of its own powers or forces. Conscious existence—as it is all-absolute; all-perfect or quasi-perfect; quasi-imperfect, imperfect, or most imperfect—has “a conserving power” and “a conserving force,”† absolutely intense, more or less perfectly intense, or more or less imperfectly intense.

* With Mr. Sen, all Nature is *alive*—all things *feel*. And we must certainly admit, that such a view would save us from the great difficulty of “getting *something* out of *nothing*”—a miracle, which we have now struggled, long enough, quite un-satisfactorily, to perform. Moreover, we are not compelled by Reason to deny *life* or *feeling* to anything. Where is the demonstrated dividing-line between the *lifeless* and the *living*? What are the characteristic marks of a *sentient living* organism? Are they not the working together of parts, in mutual support of each other, and of the whole? And what thing in Nature is so little or so poor, that is not working, with all its might, in co-operation with all the kosmos? Truly, our Oriental philosopher has us, on the hip. He presents to us a kosmos, which is all *alive*—all more or less *conscious*.

† All conscious beings have an *inner potential power* to conserve their own conscious being, and to intensify it. This *inner potential power*, to the end of *actually* conserving or intensifying the conscious life, appears as *action*—and this *action* is, relatively to “the inner power,” an “outer movement”—and “this outer movement” of “inner noumenal *feeling*” is “its outer phenomenal *force*.” *Feeling*, as “inner power,” and *force*, as “outer movement,” are of course not identical, although they are inseparable. They are not *aspects* of the same reality—for, *feeling* is not an *aspect* at all; while *force* is.

All-absolute Super-conscious Existence*.

2. All-absolute Super-conscious Existence has an *absolute conserving power*, most intimately blended with an *absolute conserving force*. And this Highest All-absolute Super-conscious Existence *absolutely* radiates, from a Supreme Focus, its own *absolute energy*, into "the Immeasurable Void,"† as supreme *on-flows* of its own absolute conserving power, and of its own absolute conserving force, in the shape of a quasi-all-pervading, re-active conscious noumenon—Un-conditioned Feeling—with its quasi-all-pervading, resisting phenomenon—Un-conditioned Force—at an adjoining *neutral* position. This Supreme Focus of Un-conditioned existence—of Un-conditioned Feeling and of Un-conditioned Force‡—

* All-absolute Super-conscious Existence is Super-conscious Existence, that has no *relation* whatever with anything, inside or outside the All-absolute. (See part IV. para 3.)

† "The Immeasurable Void" is "the immense Void of *absolute* Nothingness," within which *absolutely* lies the entire hierarchy of Un-conditioned and of Conditioned Existence. There are probably various other forms of existence, within the "Immeasurable Void." This "Immeasurable Void," as "*absolute* Non-existence," has of course no active or re-active power—no conserving or resisting force—no characteristic mark whatever of Existence—and, as "*absolute* Nothingness," it is *absolutely* beyond the question of Whence—How—or Why? This "indefinite void of absolute Nothingness" is of course not *monadic* Space. (See Part II, para 5.)

‡ 'Un-conditioned Existence' is existence, the *nature* of which lies wholly *within* the Un-conditioned.

Un-conditioned Feeling and Un-conditioned Force are *absolutely* un-distinguishable within the Supreme Focus of the All-absolute. But, as *re-actively* distinguishable, in the Immeasurable Void, they are the absolute noumenal and phenomenal *on-flows* of the absolute energy of the All-absolute. They are not self-existent, as their existence depends entirely upon the absolute existence of the All-absolute. But they are un-conditionally quasi-all-pervading within the Field of un-conditionally conditioned existence—or all-pervading throughout the entire Field of conditionally conditioned existence.

is *all-perfect* conscious Existence—*co-eternal* with All-absolute Super-conscious Existence. (See part IV. para 1.)

Quasi-perfect forms of conscious existence—

(a) UN-CONDITIONED FEELING.

3. The most *undifferentiated* conscious noumenon—the *absolute* noumenal on-flow of All-absolute Super-conscious Existence—is quasi-perfect Un-conditioned Feeling*. Un-conditioned noumenal Feeling is *sub-eternal* with All-absolute Super-conscious Existence†—and is in-destructible. It has a quasi-perfect conserving power, by which it quasi-perfectly conserves itself; and a quasi-perfect re-active power, through which it quasi-perfectly posits its own undifferentiated phenomenon—Un-conditioned Force—at an adjoining *neutral* position. Un-conditioned Feeling, as conscious noumenon, is quasi-perfectly conscious of its own *conserving* and of its own *re-active* power. The conserving power of Un-conditioned Feeling—its tendency to persist—is the rudiment of *pleasure*—while its re-active power—its tendency to change—is the rudiment of *pain*. Both pleasure and pain begin to develop themselves subsequently in imperfect *self-conscious* existence, and its various higher forms, in finer and finer shapes, until they finally transform themselves into pure Bliss, in the Supreme Focus of the All-absolute. What Self-consciousness and its different forms are will appear in

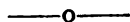
* Un-conditioned Feeling, as “the *whole* of all noumenal feelings,” is probably the *Purusha* of the *Sāṅkhya* Philosophy.

† Un-conditioned noumenal Feeling, as not *self-existent*, is of course not infinite or *eterna*l. It is only sub-eternal—i. e. its *relative* eternity depends entirely upon the *absolute* eternity of the All-absolute.

the sequel. Un-conditioned Feeling, it will appear, is the *ultimate*, on which the possibility of all *noumenal* evolution depends. As *ultimate*, it is in a sense un-knowable—yet, though un-knowable, it is more certain than knowledge itself, as it is the *ultimate*, on which the possibility of all knowledge depends.

(b) UN-CONDITIONED FORCE.

4. The most *undifferentiated* phenomenon—the *absolute* phenomenal on-flow of All-absolute Super-conscious Existence—is quasi-perfect Un-conditioned Force* Un-conditioned phenomenal Force is *sub-eternal* with All-absolute Super-conscious Existence†—and is indestructible. It has a quasi-perfect conserving force, by which it quasi-perfectly conserves itself; and a quasi-perfect resisting force, through which it quasi-perfectly preserves its own adjoining *neutral* position, from its conscious undifferentiated noumenon—Un-conditioned Feeling. Un-conditioned Force is quasi-perfectly sub-conscious, through its own conscious undifferentiated noumenon—Un-conditioned Feeling—of its own conserving and of its own resisting force. Un-conditioned Force, it will appear, is the *ultimate*, on which the possibility of all *phenomenal* evolution depends. As *ultimate*, it is in a sense un-knowable—yet, though un-knowable, it is more certain than any other phenomenon, as it is the *ultimate*, on which the possibility of all phenomena depends.



* Un-conditioned Force, as “the *whole* of all phenomenal forces,” is probably the Prakriti of the Sāṅkhya Philosophy.

† Un-conditioned phenomenal Force, as not *self-existent*, is of course not infinite or *eternal*. It is only sub-eternal—*i. e.* its *relative* eternity ends entirely upon the *absolute* eternity of the All-absolute.

THE PHILOSOPHY OF EXISTENCE—

PART II.

—:o:—

Imperfect forms of Un-conditionally conditioned conscious existence—

UN-CONDITIONALLY CONDITIONED FEELING—AND UN-CONDITIONALLY CONDITIONED FORCE— OF IMPERFECT INTENSITY.

1. Un-conditioned noumenal Feeling, as “Un-conditioned Cause,*” un-conditionally conditions itself into “separate indivisible units of conditioned noumenal *feeling* of *imperfect* intensity,” as well as un-conditionally conditions its Un-conditioned phenomenal Force, into corresponding “separate indivisible units of conditioned phenomenal *force* of *imperfect* intensity,” at a *neutral* position from each other, throughout the bottom of the Field of un-conditionally conditioned Existence of *imperfect* intensity†. These “indivisible units of conditioned noumenal *feeling* of imperfect intensity,” and “indivisible units of conditioned phenomenal *force* of imperfect intensity,” are the most imperfect forms of simple conscious existence—and are the only two *elements* of all imperfect conditionally conditioned existence. They are related to each other as “inner imperfect

* “Un-conditioned Cause” is a causal energy, the *conditions* of which lie wholly *within* the Un-conditioned.

† The un-conditioned conditioning of “separate indivisible units of conditioned noumenal *feeling* of imperfect intensity” and of “separate indivisible units of conditioned phenomenal *force* of imperfect intensity,” apparently away from the Un-conditioned and the All-perfect, gives rise, in all imperfect conditionally conditioned existence, to “that false conceit of independent conscious existence”—independent of the Un-conditioned and the All-perfect—which I may call imperfect dark Māyā (Delusion.) The Vedanta’s Māyā is, I believe, “the mere *logical contradictory*” of the All-absolute—and so, it has no genesis—no existence, *de facto*.

conscious noumenal life" and "outer imperfect phenomenal body." And it is by this "outer imperfect phenomenal body" that its "inner imperfect conscious noumenal life" proximately seeks its own peculiar pleasure, or shuns its own peculiar pain; and through which, as through a converging lens, as imperfect efficient cause, it ulteriorly deflects *itself* as well as "its outer imperfect phenomenal body," *towards* a focus, and thereby intensifies and transforms both *itself* and "its outer imperfect phenomenal body," into an imperfect monadic and an imperfect atomic region of a higher order.* Every order of "inner imperfect conscious noumenal *feeling*," it will appear, conditions "its own peculiar outer imperfect phenomenal body of force."†

Evolution of imperfect forms of conditionally conditioned conscious existence—

IMPERFECT MONAD.

2. When "two or more indivisible units of

* This is the *key* to the process of Evolution of imperfect forms of conditionally conditioned existence, as set forth, in this Philosophy.

† In the development of "an imperfect embryo," all the organising forces attract and repel, as suits "its inner imperfect conscious noumenal *feeling*." (See Part II. para 5, page 11. note. *)

‡ Every "imperfect *evolved* existence" is a conditionally conditioned *compound*, under the influence of imperfect dark Māya—as it is ultimately composed of "indivisible units of un-conditionally conditioned *feeling* of imperfect intensity" and "indivisible units of un-conditionally conditioned *force* of imperfect intensity." And as "indivisible units of un-conditionally conditioned *feeling* of imperfect intensity," and "indivisible units of un-conditionally conditioned *force* of imperfect intensity," are in-destructible, every "imperfect evolved conditioned existence" is therefore ultimately indestructible. And "every imperfect evolved conditioned existence" seeks to transcend its own *conditions*, and to enter into relations with the Infinitude, outside. Every "imperfect evolved conditioned existence," therefore, is not self-subsistent—not self-dependent—is only a partial or *relative* reality, suggesting an *absolute* Reality. This *absolute* Reality is therefore called "The Infinite."

un-conditionally conditioned conscious noumenal *feeling* of imperfect intensity," as imperfect efficient cause, deflect themselves directly through "two or more corresponding indivisible units of un-conditionally conditioned phenomenal *force* of imperfect intensity," and so intensify themselves, throughout the bottom of the Field of conditionally conditioned existence of imperfect intensity, *towards* this or that intensified *focal region*, this "imperfectly intensified conscious focal region" is called "Imperfect Monad.*" "Behind this imperfectly intensified conscious focal region," Imperfect Monad *dis-appears*.† Imperfect Monad, as imperfect conscious noumenal existence, is most obscurely conscious of all its own imperfect noumenal powers. Different imperfect monads, as imperfectly intensified conscious focal regions of two or *more* indivisible units of unconditionally conditioned noumenal *feeling* of imperfect intensity, have different intensities and different degrees of noumenal powers. Imperfect monads are all most obscurely related, through *feeling* and *force* of imperfect intensity, with all, below or above.

IMPERFECT ATOM.

3. When "two or more indivisible units of un-conditionally conditioned phenomenal *force* of imperfect intensity," as deflected by "two or more corresponding indivisible units of un-conditionally

* Imperfect Monad, as "imperfectly intensified conscious *focal region* of two or more indivisible units of un-conditionally conditioned noumenal *feeling* of imperfect intensity," is of course "an *extended compound*."

† As Imperfect Monad *dis-appears* "behind the imperfectly intensified conscious *focal region* of two or more indivisible units of un-conditionally conditioned noumenal *feeling* of imperfect intensity," it is of course not infinite or eternal.

conditioned noumenal *feeling* of imperfect intensity," converge *towards* this or that intensified *focal region*, at a *neutral* position, throughout the bottom of the Field of conditionally conditioned existence of imperfect intensity, this "imperfectly intensified focal region" is called "Imperfect Atom.*" Behind this "imperfectly intensified focal region," Imperfect Atom dis-appears.† Imperfect Atom. is most obscurely sub-conscious, through its own imperfect conscious Monad, of all its own imperfect phenomenal forces. Different imperfect atoms, as imperfectly intensified focal regions of two or *more* indivisible units of un-conditionally conditioned phenomenal *force* of imperfect intensity, have different intensities and different degrees of phenomenal forces. An "imperfect phenomenal atom" is the "outer imperfect phenomenal body" of "its own inner imperfect conscious noumenal monad.‡" And it is through "this outer imperfect atomic body" that "its inner imperfect conscious monad," as imperfect efficient cause, deflects *itself* as well as "its corresponding imperfect atomic body," *towards* a focus, and thereby intensifies and transforms both *itself* and "its corresponding imperfect atom," into an imperfect monadic or an imperfect atomic region of a higher order. The intenser an imperfect Monad is, the finer and brighter is its imperfect atomic body. Imperfect atoms are all

* Imperfect Atom, as "imperfectly intensified *focal region* of two or more indivisible units of un-conditionally conditioned phenomenal *force* of imperfect intensity," is of course "an *extended compound*"

† As Imperfect Atom *dis-appears* "behind the imperfectly intensified focal region of two or more indivisible units of un-conditionally conditioned phenomenal *force* of imperfect intensity," it is, of course, not infinite or eternal.

‡ Mr. Sen's definition of Atom seems to agree with the utterance of a German savant, that "Atom may be regarded as en-souled."

most obscurely related, through *feeling* and *force* of imperfect intensity, with all, below or above.

IMPERFECT TIME, MONADIC—IMPERFECT MOTION, ATOMIC.

4. Sequence of imperfect monad after monad is "the imperfect noumenal sequence," called Imperfect *monadic Time*—as sequence of corresponding imperfect atom after atom is "the imperfect phenomenal sequence," called Imperfect *atomic Time* or Imperfect Motion.* Imperfect monadic Time begins only in that portion of the Field of conditionally conditioned existence of imperfect intensity, where there is "sequence of imperfect monads"—as Imperfect atomic Time or Imperfect Motion begins only in that portion of the Field of conditionally conditioned existence of imperfect intensity, where there is "sequence of corresponding imperfect atoms." "Behind this noumenal sequence of imperfect monads," Imperfect monadic Time dis-appears—as "behind this phenomenal sequence of corresponding imperfect atoms," Imperfect atomic Time or Imperfect Motion dis-appears.† Imperfect monadic Time, as imperfect noumenal sequence, may be said to have an imperfect conserving and an imperfect

* Imperfect monadic Time, according to Mr. Sen, exists only as "sequence of imperfect monadic feelings"—while Imperfect atomic Time or Imperfect Motion exists only as "sequence of corresponding imperfect atomic forces." Mr. Sen's philosophical deductions of Imperfect monadic Time and of Imperfect atomic Time or Imperfect Motion are exceedingly happy and luminous, compared with which Kant's explanations are mere dogmas—while Herbert Spencer's, as professor Birks has shown, are incomplete and illogical.

† Mr. Sen writes—"Behind the sequence of imperfect monads, Imperfect monadic Time *dis appears*"—as "behind the sequence of corresponding imperfect atoms, Imperfect atomic Time or Imperfect Motion *dis-appears*." This clearly shows, that Imperfect *monadic Time* or Imperfect *atomic Time* *i. e.*, Imperfect Motion is not infinite or *eternal*.

re-active power—while Imperfect atomic Time or Imperfect Motion, as imperfect phenomenal sequence, may be said to have an imperfect conserving and an imperfect resisting force.* Un-conditionally conditioned noumenal *feeling* of imperfect intensity, as imperfect efficient cause, indirectly evolves Imperfect monadic Time, as well as indirectly conditions Imperfect atomic Time or Imperfect Motion. Both Imperfect monadic Time and Imperfect atomic Time or Imperfect Motion are most obscurely related, through *feeling* and *force* of imperfect intensity, with all, below or above.

IMPERFECT SPACE, MONADIC; IMPERFECT MATTER, ATOMIC

5. An imperfect monad or an imperfect atom of higher intensity attracts an imperfect monad or an imperfect atom of lower intensity. Co-existence of imperfect monads is "the imperfect noumenal co-existence," called Imperfect monadic Space—as co-existence of corresponding imperfect atoms is "the imperfect phenomenal co-existence," called Imperfect atomic Space or Imperfect Matter.† Imperfect monadic Space begins only in that portion of the Field of conditionally conditioned existence of imperfect intensity, where there is "co-existence of imperfect monads"—as Imperfect atomic Space or Imperfect Matter begins only in that portion of the Field of conditionally conditioned existence of imperfect

* That *imperfect feeling* can be expressed in terms of "imperfect atomic motion," is a sheer illusion—but that *imperfect feeling* can express itself through "imperfect atomic motion," is tenable.

† Mr. Sen's philosophical deductions of Imperfect monadic Space and of Imperfect atomic Space or Imperfect Matter are exceedingly happy and luminous, compared with which Kant's and Herbert Spencer's explanations are mere dogmas.

intensity, where there is "co-existence of corresponding imperfect atoms." "Behind this noumenal co-existence of imperfect monads," Imperfect monadic Space dis-appears—as "behind this phenomenal co-existence of corresponding imperfect atoms," Imperfect atomic Space or Imperfect Matter dis-appears.* Imperfect monadic Space, as imperfect noumenal co-existence, may be said to have an imperfect conserving and an imperfect re-active power—while Imperfect atomic Space or Imperfect Matter, as imperfect phenomenal co-existence, may be said to have an imperfect conserving and an imperfect resisting force. Un-conditionally conditioned noumenal *feeling* of imperfect intensity, as imperfect efficient cause, indirectly evolves Imperfect monadic Space, as well as indirectly conditions Imperfect atomic Space or Imperfect Matter. Both Imperfect monadic Space and Imperfect atomic Space or Imperfect Matter are most obscurely related, through *feeling* and *force* of imperfect intensity, with all, below or above.

* Mr. Sen writes—"Behind the co-existence of imperfect monads, Imperfect monadic Space *dis-appears*"—as "behind the co-existence of corresponding imperfect atoms, Imperfect atomic Space or Imperfect Matter *dis-appears*." This clearly shows, that Imperfect monadic Space or Imperfect atomic Space *i. e.* Imperfect Matter is not infinite or *eternal*. And this also explains certain philosophic phenomena, which have led our Western philosophers to a great deal of undue logical strain. We see, for example, in "a bony structure," all rest and fixity, formed to resist movement. But, "behind the focus of osseous forces," fixed resistance dis-appears; and we find ourselves in "the focus of muscular structure," which is formed for movement. But, "behind the focus of muscular motion," such effort dis-appears; and we find ourselves in "the focus of nervous energy." And "behind a certain nervous focus," we find "a focus of feelings," which is now the *essential* power. And thus, from this "inner conscious monadic feeling," we come, by successive steps, to "a resisting material mechanism." "Inner conscious monadic feeling," therefore, conditions "its own outer phenomenal body of force."

THE SO-CALLED IMPERFECT ELEMENTS—
MONADIC AND ATOMIC.

6. "The most distant co-existence of the most re-active imperfect monads" is probably imperfect *monadic* Super-ultra-Ether-supra, which gradually becomes imperfect *monadic* Ether, Fire, Air, Vapor or Earth, as the imperfect noumenal monads, by their higher and higher intensity, co-exist nearer and nearer, in smaller and smaller imperfect *monadic* Space—while "the most distant co-existence of corresponding imperfect atoms" is probably imperfect *atomic* Super-ultra-Ether-supra, which gradually becomes imperfect *atomic* Ether, Fire, Air, Vapor or Earth, as the corresponding imperfect phenomenal atoms, by their higher and higher intensity, co-exist nearer and nearer, in smaller and smaller imperfect *atomic* Space.* "Behind such imperfect monadic condensations," the so-called imperfect *monadic* Elements dis-appear—as "behind such imperfect atomic condensations," the so-called imperfect *atomic* Elements dis-appear.† The so-called imperfect monadic Elements, as imperfect noumenal co-existences, have an imperfect conserving and an imperfect re-active power—while the so-called

* The so-called Imperfect Elements—monadic or atomic—are all evidently imperfect *compound* bodies, as they are all formed by successive condensations of different imperfect monads and their corresponding imperfect atoms, which are themselves imperfect *compounds*.

† Mr. Sen writes—"behind imperfect monadic condensations, the so-called Imperfect monadic Elements *dis-appear*;" as "behind imperfect atomic condensations, the so-called Imperfect atomic Elements *dis-appear*." This clearly shows, that the so-called Imperfect Elements—monadic or atomic—are not infinite or *eternal*.

In stating that the so-called Imperfect Elements—monadic or atomic—are "*indefinite* in number," and are all "*compounds*"—not infinite or *eternal*—Mr. Sen seems to ignore all ancient Philosophy.

imperfect atomic Elements, as, imperfect phenomenal co-existences, have an imperfect conserving and an imperfect resisting force. Un-conditionally conditioned noumenal *feeling* of imperfect intensity, as imperfect efficient cause, indirectly evolves the so-called imperfect monadic Elements, as well as indirectly conditions the so-called imperfect atomic Elements. All mechanical and chemical changes in these *primary* forms of imperfect conscious or sub-conscious existence depend only on different lateral *isomeric* arrangements of different co-existing imperfect monads and their corresponding co-existing imperfect atoms, in more or less imperfect *monadic* and imperfect *atomic* Space. The so-called imperfect Elements—monadic or atomic—are all most obscurely related, through *feeling* and *force* of imperfect intensity, with all, below or above.

*Imperfect forms of conditionally conditioned
self-conscious existence.—*

THE IMPERFECT SENSES—MONADIC AND ATOMIC.

7. When monads of imperfect noumenal Earth as imperfect efficient cause, deflect themselves through their corresponding atoms of imperfect phenomenal Earth, and so intensify themselves *towards* a focus, this imperfectly intensified conscious focal region becomes fused and integrated, by repetition, into an imperfect noumenal Sense of Touch—and imperfect noumenal Senses of Taste, of Smell, of Sight, of Hearing, etc., are formed, as monads of imperfect noumenal Vapor, Air, Fire or Ether, etc., as imperfect efficient cause, deflect themselves through their corresponding imperfect atoms, and so intensify themselves *towards*

this or that integrated focal region.* Every "imperfect noumenal Sense" conditions "its own imperfect phenomenal body," by which it proximately seeks its own peculiar pleasure, or shuns its own peculiar pain; and through which, as through a converging lens, as imperfect efficient cause, it ulteriorly deflects *itself*, as well as "its imperfect phenomenal body," towards a focus, and thereby intensifies and transforms both *itself* and "its own imperfect phenomenal body," into an imperfect monadic, and an imperfect atomic region, of a higher order. Every imperfect Sense, as imperfect conscious noumenal existence, is imperfectly conscious of its own imperfect Sensations, which consist only of simple *sensuous* feelings of imperfect pleasures or pains. And each imperfect Sense becomes less and less imperfect, as more and more of its imperfect monads converge nearer and nearer, through their corresponding imperfect atoms, towards a focus. These imperfect Senses evolve progressively, after the ascending degrees of Matter, in the order of their seniority—imperfect Touch, Taste, Smell, Sight, Hearing, and so on, *ad infinitum*, after their corresponding so-called imperfect Elements—monadic and atomic.†

* The "imperfect focal regions of imperfect Sense," or of any higher imperfect noumenal power, give rise to that Relative Ignorance of a lower or higher order, which I may call Avidya. This Avidya, (Ignorance) it is plain, is not Maya (Delusion.) The Vedanta's Ajnyana, (*absolute Ignorance*) as the *mere logical contradictory* of the Vedanta's Jnyana (*absolute Knowledge*) seems to have no genesis—no existence, *de facto*.

† According to Mr. Serr, the imperfect Senses, after the so-called imperfect Elements, are *indefinite* in number.

IMPERFECT CONDITIONALLY CONDITIONED INDIVIDUAL-MONADIC AND ATOMIC.

8. The imperfect noumenal Sense of Touch, or any higher imperfect noumenal power, intimately united with its corresponding imperfect phenomenal body, is an imperfect conditionally conditioned Individual or Self. And any conditionally conditioned Individual, howsoever high, it will appear, is more or less imperfect—more or less under the influence of Ignorance.

IMPERFECT SELF-CONSCIOUSNESS OF THE SIMPLEST KIND.

9. The "imperfect noumenal Sense of Touch," with its corresponding "imperfect phenomenal body," is an imperfect conditionally conditioned Self of the simplest character—and the imperfect Sense-consciousness of this imperfect conditionally conditioned Self of the simplest character is Self-consciousness of the most imperfect kind.* This imperfect Self-consciousness is *directly* conscious of "its own imperfect conditioned conscious noumenal feeling"—an imperfect self-conserving, re-active power, *per se*—that is not directly knowable to another Self-consciousness, but is knowable to another self, only by inference, as an imperfect efficient cause—while "an imperfect

* Self-consciousness is the consciousness of *self*, in the midst of differences. Dr. Shadworth Hodgson, if I remember aright, somewhere says—"Self-consciousness arises out of *tertiary* consciousness, as light arises out of heat; but when or how it so arises is the *darkest spot*, in the Philosophy of Man." Our modern psychologists indeed say, that the brain in a *particular* state, is the cause of Self-consciousness. But what "this *particular* state of the brain" consists in, is yet the greatest *secret* of modern Science. Self-consciousness cannot of course arise from any nervous tremor, though Self-consciousness may express itself through such tremor. (See Part II. para 4, note †)

conditioned phenomenal *force*”—an imperfect, self-conserving, resisting “instrument,” *per aliud*—is directly knowable both to self-consciousness, and to another self, as “an outer imperfect phenomenal body,” conditioned by “its own inner imperfect conditioned conscious noumenal feeling.”

IMPERFECT SENSE-SELF-CONSCIOUSNESS.

10. Imperfect Sense-self-consciousness conditions its imperfect Sensations into imperfect Perceptions; perceives imperfect *difference* between its imperfect Percepts; and, by its own retentive power, unifies all its imperfect Percepts, as “imperfectly *agreeable* to self,” into an imperfect unity, without cancelling their plurality, distinguishing itself most obscurely from them all.

IMPERFECT SENSE-SELF-CONSCIOUS EXISTENCE— MINERAL.

11. Imperfect Mineral is an imperfect *sensuous* Individual of the simplest kind. Imperfect Mineral consists of “monads of imperfect Sense of Touch” and “an imperfect Sense-self-consciousness,” intimately united with “an imperfect *sensuous body* of corresponding atoms of imperfect phenomenal Earth.* In imperfect Mineral, its “monads of imperfect Touch” are capable of *immediate* self pleasure; its “imperfect phenomenal body” consists of the so-called imperfect

* Imperfect Mineral is a *compound* body, as it is composed of imperfect monads and of imperfect atoms, which are themselves *compounds*. Imperfect Mineral has only “one imperfect noumenal power”—the imperfect Sense of Touch—intimately united with only “one imperfect *ultimate sensuous body* of imperfect phenomenal Earth.”

Elemental atoms, transformed by the greater intensity of its higher monads of imperfect Touch, into imperfect mineral-atoms, capable of deflecting and so intensifying all its imperfect monads *towards* a focus; and its environment or sphere of action is the sphere of its *immediate* percepts—the Mineral of imperfect Touch identifying its own good, through and with the good of its environing percepts. Imperfect Mineral feels most obscurely all the peculiar imperfect pleasures or pains of its imperfect Sensations of Touch.* Imperfect Mineral, therefore, cannot be conscious of any thing, perfectly. The individual identity of an imperfect Mineral is preserved by “similar focal arrangements” of similar co-existing imperfect monads and their corresponding co-existing imperfect atoms. Imperfect Mineral is of different orders, according as its imperfect Sense-self-consciousness is more or less imperfect—and the imperfect Sense-self-consciousness of imperfect Mineral becomes less and less imperfect, as more and more monads of its imperfect Sense converge nearer and nearer, *towards* a focus. The least imperfect Mineral is an imperfect focal region of all the so-called imperfect Elemental monads and their corresponding imperfect atoms—most imperfectly related, through *feeling* and *force* of imperfect intensity, with all, below or above.

* Imperfect Mineral *feels*. If the innermost *essence* of imperfect Man is *feeling*, as we admit—how can we better translate to intelligence the innermost *nature* of imperfect Mineral than by calling it “Mineral-feeling? Imperfect Mineral feels just enough to feel its way to certain physical or chemical changes—and this *feeling* it is which impels it to change, according with its environment.

Lotze affirms, that he loves to think of these little things of Nature as possessed of a kind of life—an individual consciousness—and a joy in their own existence.

IMPERFECT COGNITION—MONADIC AND ATOMIC.

12. When monads of imperfect Sense, as imperfect efficient cause, deflect themselves through their corresponding imperfect atoms, and so intensify themselves *towards* a higher focus, and recur there, over and over again, through their immediate pleasurable feelings, this imperfectly intensified conscious focal region becomes fused and integrated, by repetition, into a higher imperfect monadic region of imperfect Cognitions, conditioning, for self-perfection, "its own imperfect cognitional body of corresponding atoms of more or less fine imperfect phenomenal Vapor." Imperfect cognitions are merely imperfect associated perceptions of imperfect *relations* between percepts, as "imperfectly *useful* to self." Every imperfect *percept* is sometimes useful to some self.

IMPERFECT COGNITIONAL SELF-CONSCIOUSNESS,

13. Imperfect Cognitional Self-consciousness perceives imperfect *similarity* (relation) between its imperfect percepts; and, by its own retentive power, unifies all its imperfect cognitional relations of percepts, as "imperfectly *useful* to self," into an imperfect unity, without cancelling their plurality, distinguishing itself very obscurely from them all. Imperfect Cognitional Self-consciousness conditions *organic* existence, where variation by loss and assimilation is the rule; and where molecules become differentiated into rudimentary organs, with special functions, subserving a common organism,

IMPERFECT COGNITIONAL SELF-CONSCIOUS EXISTENCE— PLANT.

14. Imperfect Plant is an imperfect *cognitional* organism of the simplest kind. Imperfect Plant consists of monads of imperfect Cognition, and an imperfect Cognitional Self-consciousness, intimately united with an imperfect Cognitional body of corresponding atoms of imperfect phenomenal Vapor; as well as of monads of imperfect Sense of Touch and of Taste, and an imperfect Sense-self-consciousness, intimately united with an imperfect Sensuous body of corresponding atoms of imperfect phenomenal Earth—all the imperfect monads being so inter-dependent as to subserve one another.* In imperfect Plant, its "monads of imperfect Cognition" are capable of *mediate* self-pleasure, through their higher powers of *assimilation*; its "imperfect phenomenal bodies" consist of imperfect mineral atoms, transformed by the greater intensity of its higher monads of imperfect Cognition, into imperfect plant-atoms, capable of deflecting and so intensifying all its imperfect monads, *towards* a focus; and its environment is the sphere of imperfect relations of its *mediate* percepts—the Plant of imperfect Cognitions identifying its own good, through and with the good of its environing relation of percepts. As monads of imperfect Sense, imperfect Plant lives the life of an imperfect Mineral, looking for its *immediate* self-pleasure, through its *immediate* percepts—but, as monads of imperfect Cognition, Imperfect Plant, lives

* Imperfect Plant has "two imperfect noumenal powers"—imperfect Sense and imperfect Cognition—intimately united with "one imperfect ultimate sensuous body of imperfect phenomenal Earth;" and with "one imperfect non-ultimate cognitional body of imperfect phenomenal Vapor"

its own proper life, looking out for its *mediate* self-pleasure, through its *mediate* percepts. Imperfect Plant feels very obscurely all the peculiar imperfect pleasures or pains of its imperfect Cognitions and of its imperfect Sensations. * Imperfect Plant can therefore be conscious of nothing, perfectly. The individual identity of an imperfect Plant is preserved by similar imperfect monads and their corresponding imperfect atoms stepping into the exact place of the departed imperfect monads and imperfect atoms. Imperfect Plant is of different orders, according as its imperfect Cognitional Self-consciousness is more or less imperfect—and the imperfect Cognitional Self-consciousness of imperfect Plant becomes less and less imperfect, as more and more monads of its imperfect Cognition converge nearer and nearer, *towards* a focus. The least imperfect Plant is a group of imperfect focal regions of all imperfect mineral monads and their corresponding imperfect atoms—very imperfectly related, through *feeling* and *force* of imperfect intensity, with all, below or above.

IMPERFECT EMOTION—MONADIC AND ATOMIC.

15. When monads of imperfect Cognition, as imperfect efficient cause, deflect themselves through their corresponding imperfect atoms, and so intensify themselves *towards* a higher focus, and recur their, over and over again, through their pleasurable feelings, this imperfectly intensified conscious focal region becomes

† Imperfect Plant feels very obscurely its own *immediate* Sensuous, and its own *mediate* Cognitional pleasures or pains. It cognizes its own want of proper nutriment; and it selects its own proper *food*, from the *adjoining* soil and atmosphere.

fused and integrated, by repetition, into a higher imperfect monadic region of imperfect Emotions, conditioning, for self-perfection, its own imperfect Emotional body of corresponding atoms of more or less fine imperfect phenomenal Air. Imperfect Emotions are merely associated relations of imperfect pleasures and pains, as "imperfectly *good to another-self*."*

IMPERFECT EMOTIONAL SELF-CONSCIOUSNESS.

16. Imperfect Emotional Self-consciousness perceives imperfect *difference* between self and another-self; and, by its own retentive power, unifies all its imperfect Emotional relations between self and another-self, as "imperfectly *good to another-self*," into an imperfect unity, without cancelling their plurality, distinguishing itself obscurely from them all.

IMPERFECT EMOTIONAL SELF-CONSCIOUS EXISTENCE— IMPERFECT BRUTE.

17. Imperfect Brute is an imperfect *Emotional* organism of the simplest kind. Imperfect Brute has its imperfect Sense of Touch, Taste and Smell—of Touch, Taste, Smell, and of *emotional* Sight—or of Touch, Taste, Smell and of *emotional* Sight and Hearing—as well as its imperfect Cognitions and its imperfect Emotions, and their corresponding imperfect Self-consciousnesses, intimately united with their imperfect Sensuous, Cognitional and Emotional *bodies* of corresponding atoms of imperfect phenomenal Earth, Vapor and Air—all the imperfect monads being so inter-

* "Another-self" = "a related self," or "a known self."

dependent as to subserve a common organism.* In imperfect Brute, its "monads of imperfect Emotion" are capable of *remote* self-pleasure, through the higher powers of its *affectoins*; its "imperfect phenomenal bodies" consist of imperfect plant-atoms, transformed by the greater intensity of its higher monads of imperfect Emotion, into imperfect brute-atoms, capable of *deflecting* and so intensifying all its imperfect monads *towards* a focus † and its environment is the sphere of its own prolongation of self into "a family of similar selves"—the Brute of imperfect Emotions identifying its own good, through or with the good of its own environing family of imperfect selves. As monads of imperfect Sense, imperfect Brute lives the life of a moving imperfect Mineral, looking for its *immediate* self-pleasure through its *immediate* percepts; and, as monads of imperfect Cognition, it lives the life of a moving imperfect Plant, looking out for its *mediate* self-pleasure, through its *mediate* percepts. As long as imperfect Brute is an individual being, its *immediate* or its *mediate* self-pleasure is the end of all its actions. But, as monads of imperfect Emotion, imperfect Brute lives its own

* Imperfect Brute has "three imperfect noumenal powers"—imperfect Sense, imperfect Cognition, and imperfect Emotion—intimately united with "one imperfect ultimate sensuous body of imperfect phenomenal Earth," and with "two imperfect non-ultimate bodies—Cognitional and Emotional—of imperfect phenomenal Vapor and of Air."

† "The imperfect *phenomenal bodies* of imperfect Brute," says Mr. Sen, "consist of imperfect plant-atoms, transformed by the greater intensity of its higher monads of imperfect Emotion, into imperfect Brute-atoms." Mr. Sen's definition of Digestion, by its lofty character, well deserves the designation of "Philosophical Physiology," which, one day, is sure to appear, although no sign of its coming is as yet seen, in the Western world.

proper life, looking out for its imperfect Emotional self-pleasure, through the good of its own family of imperfect selfs. Imperfect Brute feels obscurely all the peculiar imperfect pleasures or pains of its imperfect Emotions, its imperfect Cognitions, and its imperfect Sensations.* Imperfect Brute, therefore, can know nothing, perfectly. The individual identity of an imperfect Brute remains throughout life the same, as similar imperfect monads and their corresponding imperfect atoms step into the exact place of the departed imperfect monads and imperfect atoms. Imperfect Brute is of different orders, according as its imperfect Emotional Self-consciousness is more or less imperfect—and the imperfect Emotional Self-consciousness of imperfect Brute becomes less and less imperfect, as more and more monads of its imperfect Emotion converge nearer and nearer, *towards* a focus. The least imperfect Brute is a group of imperfect focal regions of all imperfect vegetal monads and their corresponding imperfect atoms—imperfectly related, through *feeling* and *force* of imperfect intensity, with all, below or above.

IMPERFECT REFLECTION—MONADIC AND ATOMIC.

18. When monads of imperfect Emotion, as imperfect efficient cause, deflect themselves through their corresponding imperfect atoms, and so intensify themselves *towards* a higher focus, and recur there, over and over again, through their pleasurable feelings, this imperfectly intensified conscious focal region be-

* It is shocking Cartesianism to deny *feeling* to imperfect Brute—and to affirm, that all of its manifestations of pleasure or pain are but noisy mechanism, devoid of consciousness. A cruel and shameful thought !!

comes fused and integrated, by repetition, into a higher imperfect monadic region of imperfect Reflections, conditioning, for self-perfection, its own imperfect Reflectional body of corresponding atoms of more or less fine imperfect phenomenal Fire. Imperfect Reflections imperfectly perceive certain pleasures in relation to "other-selves,"* to be finally painful (or justly bad,) and certain pains, to be finally pleasurable (or justly good.)

IMPERFECT REFLECTIVE SELF-CONSCIOUSNESS.

19. Imperfect Reflective Self-consciousness perceives imperfect *similarity* between self and other-selves; and, by its own unifying power, unifies all its imperfect Reflectional relations between self and other-selves, as "imperfectly *just* to other-selves," into an imperfect unity, without cancelling their plurality, distinguishing itself more or less obscurely from them all.†

IMPERFECT REFLECTIVE SELF-CONSCIOUS EXISTENCE — IMPERFECT MAN.

20. Imperfect Man is an imperfect *Reflective* organism of the simplest kind. Imperfect Man has his imperfect Senses, his imperfect Cognitions, his imperfect Emotions, and his imperfect Reflections, and their corresponding imperfect Self-consciousnesses, intimately united with their imperfect Sensuous, Cognitional,

* "Other-selves" = "All Human beings," in particular—or "All Sentient beings," of this Kosmos, in general.

† As for example, the Sense of Hearing hears many tunes—related them as to duration, pitch, note, quality, and so on, endlessly; unites them all into a *unity*, as one particular form of Sense-consciousness, without cancelling their *plurality*; and distinguishes *itself* from them all.

Emotional and Reflective *bodies* of corresponding atoms of imperfect phenomenal Earth, Vapor, Air and Fire—all the imperfect monads subserving a common organism.* Imperfect Man can therefore know nothing, perfectly or exhaustively—he can know only a little of this, and a little of that, more or less imperfectly. He is almost wholly under the influence of Ignorance.† Imperfect Man feels more or less obscurely all the peculiar imperfect pleasures or pains of his imperfect Reflections, his imperfect Emotions, his imperfect Cognitions, and his imperfect Sensations. In imperfect Man, his “monads of imperfect Reflection” are capable of very remote self-satisfaction, through their higher powers of *sympathy*; his “imperfect phenomenal bodies” consist of imperfect brute-atoms, transformed by the greater intensity of his higher monads of imperfect Reflection, into imperfect Man-atoms, capable of deflecting and so intensifying all his imperfect monads *towards* a focus; and his environment or sphere of action is the sphere of his own prolongation of self into “a world of similar selfs”—the Man of imperfect Reflections progressively identifying his own good, through or with the good of his environing world of imperfect selfs. As monads of imperfect Sense, imper-

* Imperfect Man has “four imperfect nominal powers”—imperfect Sense, imperfect Cognition, imperfect Emotion, and imperfect Reflection—intimately united with “one imperfect *ultimate sensuous body* of imperfect phenomenal Earth,” and with “three imperfect *non-ultimate bodies*—Cognitive, Emotional and Reflective—of imperfect phenomenal Vapor, Air and Fire.

† To know even the *relative* reality of a purely conditionally conditioned existence, imperfect Man has to observe watchfully; to experiment carefully; to compare, classify, and generalize, cautiously; to judge correctly; to reason critically; and to analogize reflectively. And yet, imperfect Man knows nothing perfectly or exhaustively.

This reminds us of Paul’s utterance—“If any Man thinketh, that he knoweth any thing, he knoweth nothing yet, as he ought to know.”

fect Man lives the life of a moving imperfect Minera looking only for his *immediate* self-pleasure, through his *immediate* percepts. The imperfect Senses of his childhood accept only what is "imperfectly *agreeable* to Sense"—and so, "in the world of imperfect Sense," there can be only the question of "what is imperfectly *agreeable* to Self." A doubtful question of imperfect Sense is subject to the higher canon of imperfect Cognition. Imperfect Cognition is its direct Court of appeal. As monads of imperfect Cognition, imperfect Man lives the life of a moving imperfect Plant, looking out for his *mediate* self-pleasure, through his *mediate* percepts. The imperfect Cognitions of his youth accept "what is imperfectly *agreeable* to Sense," if it is also "imperfectly *useful* to self"—and so, in "the world of imperfect Cognitions," there arises the question of "what is imperfectly *useful* to self." A doubtful question of imperfect Cognition is subject to the higher canon of imperfect Emotion. Imperfect Emotion is its direct Court of appeal. So long as imperfect Man is an *individual* being, his *immediate* or his *mediate* self-pleasure is the *end* of all his actions. As monads of imperfect Emotion, imperfect Man lives the life of a higher imperfect Brute, looking out for his imperfect Emotional self-pleasure, through the good of his own family of imperfect selfs. The imperfect Emotions of his manhood accept "what is imperfectly *agreeable* to Sense," and "what is imperfectly *useful* to self," if it is also "imperfectly *good* to another-self"—and so, in "the world of imperfect Emotions," there arises the question of "what is imperfectly *good* to another-self." A doubtful question of imperfect Emotion is subject to the higher canon of imperfect Reflection. Imperfect Reflection is its direct Court of appeal. As monads of imperfect Reflection, imperfect

Man becomes, by degrees, an integrated member of a profession, of a society, of a race, of a country, or of a world of similar selfs, looking out for his imperfect Reflective self-satisfaction, progressively, through the more and more refined satisfactions of his wider and wider environment. The imperfect Reflections of his old age accept what is "imperfectly *agreeable* to Sense," "imperfectly *useful* to self," and imperfectly *good* to another-self," if it is also "imperfectly *just* to other-selfs"—and so, in "the world of imperfect Reflections," there arises the question of "what is imperfectly *just* to other-selfs." A doubtful question of imperfect Reflection is subject to the higher canon of imperfect Super-reflection, if one has at all developed it. Imperfect Super-reflection is its direct Court of appeal. Thus, we see, how the imperfect Sense of imperfect Man is controlled, in time, by his imperfect Cognition; his imperfect Cognition, by his imperfect Emotion; his imperfect Emotion, by his imperfect Reflection; and his imperfect Reflection, by his imperfect Super-reflection.

IMPERFECT MAN—HIS STAGES OF NOUMENAL PROGRESS.

21. An imperfect Man, who *habitually* lives by his imperfect Senses only, lives always the life of a mere child (Bálaka)—one, who *habitually* controls his imperfect Senses by his imperfect Cognitions, lives the life of "a *true* student of Nature" (Brahmachárya)—one, who *habitually* controls his imperfect Senses and his imperfect Cognitions, by his imperfect Emotions, lives the life of "a *true* family-man" (Grihasta)—and one, who *habitually* controls his imperfect Senses, his imperfect Cognitions, and his imperfect Emotions, by his imperfect Reflections, lives the life of "a *true*

Kosmic Man" (Hansa.)* It is this principle of *right self-control*† that enables imperfect Man to realize Divine Mercy, and to make himself less and less imperfect, *ad infinitum*, through successive *quasi-virtual* deaths.‡ Imperfect Man, as he is more or less imperfect, is an object of more or less pity, only. When all the imperfect monads of imperfect Man work harmoniously, every imperfect monad then works for itself, as well as for all the others—but, in case of conflict, the lower imperfect monad must invariably give place to the higher—and, if it does not, it is because the lower imperfect monad, as the older, is *more intense*, by habit, than the higher.§ Imperfect Man may therefore know the *better*—yet, from habit, prefer the *worse*, as at the moment, the most desired. Action would exactly follow the dictates of a higher imperfect monad, if these dictates were, by habit, more intense than those of a lower imperfect monad. All the actions of imperfect Reflective Man are governed by the law of *self-perfection*, moving in the line of least resistance—and are imperfectly *good* or imperfectly *bad*, as his imperfect motive is more or less harmonious and large; and his imperfect sphere of action, more or

* The Kosmic Man, they say, *acts*—but then, he renounces the fruits of his actions. This is simply absurd—as every order of action pre-implies its corresponding order of motive, desire, wish, privation. Every action is only a *means* to some *desired end*.

† The principle of "right self-control" is a very wise principle of the Karma-Yoga of the Aryans—(see Gautama-Sanhita)—that enables the most imperfect Man to realize Divine Mercy, and to make himself less and less imperfect, *ad infinitum*. Right self-control implies *partial* renunciation of *lower* actions.

‡ In "quasi-virtual death," a noumenal power, though living a *natural* life, can, through self-control, act only, under the guidance of a *higher* noumenal power.

§ There is an interesting touch of Monadic Sociology in this, which does not at all obscure "molar sociology," but rather explicates and illumines it.

less harmonious and wide. In imperfect Man, all difference of opinion as to "what is imperfectly *good*" arises only from "difference of standard." Imperfect *good* is only the dictate of a *higher* imperfect noumenal power, implicitly followed by all *lower* imperfect noumenal powers—while imperfect Evil is the dictate of a *lower* imperfect noumenal power, old and strong by genesis, connived at and acquiesced in by a *higher* imperfect noumenal power, comparatively weaker by genesis. Virtue is only "an *organized good* of the *highest order* of its kind"—and is therefore relatively *absolute*, and has "an indefinite career;" while Vice is only "an *organized good* of a *lower order* of its kind," (*i. e.* an organized evil,) modifiable by an organized good of a higher order of the kind—and is therefore *relative* in character, and *definite* in career. The personal identity of imperfect Man depends upon spontaneous re-constitution, or upon organic unity of development. Imperfect Man is of different orders, according as his imperfect Reflective self-consciousness is more or less imperfect—and the imperfect Reflective self-consciousness of imperfect Man becomes less and less imperfect, as more and more monads of his imperfect Reflection converge nearer and nearer, *towards* a focus. The least imperfect Man is a group of imperfect focal regions of all imperfect animal monads and their corresponding imperfect atoms—more or less imperfectly related, through *feeling* and *force* of imperfect intensity, with all, below or above.

HIGHER FORMS OF IMPERFECT SELF-CONSCIOUS EXISTENCE.

22. That "the imperfect Kosmic Man" can, by successive quasi-virtual deaths, rise higher and higher, *ad infinitum*, having higher and higher imperfect

noumenal powers—imperfect Super-reflection, imperfect Super-reflective Faith, and the like—with their corresponding imperfect self-consciousnesses, intimately united with finer and brighter imperfect *phenomenal bodies* of corresponding atoms of imperfect phenomenal Super-fire, Ether, and the like, is now probable enough.

A *true* imperfect self-conscious being is he who, in the presence of a *lower* imperfect monad, struggling for supremacy, strenuously follows, under Divine Mercy, a *higher* and *higher* imperfect monad, *ad infinitum*. This is *imperfect duty*.

SUMMARY.

23. There appears thus to be no end to the evolution of higher and higher forms of imperfect self-conscious existence. And in this evolution, *ad infinitum*, we see, that the higher an imperfect monad in an imperfect individual is, the finer and brighter is its imperfect atomic body; the larger and more harmonious, its imperfect motive; and the wider and more harmonious, its imperfect sphere of action—the higher and higher imperfect individual identifying its own good, through or with the good of its wider and wider imperfect environment.

As the purity of “an outer imperfect atomic body” varies directly with the purity of “its inner imperfect monadic feeling,” a delicate Photometer may be used, as a measure of *monadic* purity—the brighter the *shadow* of “an outer imperfect atomic body,” by the Photometer, the purer “its inner imperfect monadic feeling.”

We also see, that “the world of imperfect atoms” is an exact correlate of “the world of imperfect monads.” And we therefore infer, that “the world of imperfect monads” is as uniform in its workings, as is “the world of imperfect atoms.” Hence, the *uniformity* of Nature—monadic or atomic.

THE PHILOSOPHY OF EXISTENCE—

PART III.

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*Perfect forms of un-conditionally conditioned conscious existence.**

UN-CONDITIONALLY CONDITIONED FEELING—AND UN-CONDITIONALLY CONDITIONED FORCE, OF PERFECT INTENSITY.

I. Un-conditioned noumenal Feeling, as un-conditioned Cause, un-conditionally conditions itself into "separate indivisible units of un-conditionally conditioned noumenal feeling of *perfect* intensity," as well as un-conditionally conditions its Un-conditioned phenomenal Force, into corresponding "separate indivisible units of un-conditionally conditioned phenomenal force of *perfect* intensity," at a *neutral* position, throughout the bottom of the Field of un-conditionally conditioned Existence of *perfect* intensity.† These "indivisible units of un-conditionally conditioned noumenal *feeling* of *perfect* intensity," and "indivisible units of un-conditionally conditioned phenomenal *force* of *perfect* intensity," are the most perfect forms of simple conscious existence—and are the only two

* A second succession of conscious developments, strictly analogous to those already passed in review, now takes place; with this marked difference, that now, it is the gradual evolution of *perfect* forms of conscious existence, as *perfect* monads and *perfect* atoms now "meet at a focus."

† The un-conditioned conditioning of "separate indivisible units of un-conditionally conditioned noumenal *feeling* of *perfect* intensity" and of "separate indivisible units of un-conditionally conditioned phenomenal *force* of *perfect* intensity," apparently away from the Un-conditioned and the All-perfect gives rise, in all perfect or quasi-imperfect conditionally conditioned existence, to "that false conceit of independent conscious existence," which I may call perfect Maya. (Semi-delusion.)

elements of all *perfect* conditionally conditioned existence. They are related to each other as "inner perfect conscious noumenal life," and "outer perfect phenomenal body." And it is by "this outer perfect phenomenal body" that "its inner perfect conscious noumenal life" proximately seeks its own peculiar pleasure, or shuns its own peculiar pain; and through which, as through a converging lens, as perfect efficient cause, it ulteriorly focuses *itself* as well as "its outer perfect phenomenal body," and thereby intensifies and transforms both *itself* and "its outer perfect phenomenal body," into perfect monads and perfect atoms of a higher order.* Every order of "inner perfect conscious noumenal feeling," it will appear, conditions "its own peculiar outer perfect phenomenal body of force." (See Part II, para 5, page 11, note *.)

EVOLUTION OF PERFECT FORMS OF CONDITIONALLY
CONDITIONED CONSCIOUS EXISTENCE†—
PERFECT MONAD.

2. When, "two or more indivisible units of un-

* This is the *Key* to the process of Evolution of perfect or quasi-imperfect forms of conditionally conditioned existence, as set forth; in this Philosophy.

† Every "*perfect evolved existence*" is a conditionally conditioned *compound*, under the influence of perfect Maya, as it is ultimately composed of "indivisible units of un-conditionally conditioned *feeling of perfect intensity*," and "indivisible units of un-conditionally conditioned *force of perfect intensity*," And as "*indivisible units of un-conditionally conditioned feeling of perfect intensity*," and "*indivisible units of un-conditionally conditioned force of perfect intensity*," are indestructible, every perfect *evolved existence* is therefore ultimately indestructible—assuming only different forms under different conditions of existence, and Inter-communion. And "every perfect *evolved conditioned existence*" seeks to transcend its own conditions, and to enter into relations with the Infinitude, outside. Every "*perfect evolved conditioned existence*," therefore, is not self-dependent—and so, it is only a partial or *relative* reality, suggesting an *absolute Reality*, or "The Infinite."

conditionally conditioned conscious noumenal *feeling* of *perfect intensity*," as perfect efficient cause, so deflect themselves directly through "two or more corresponding indivisible units of un-conditionally conditioned phenomenal *force* of *perfect intensity*," as to meet at this or that intensified focus, throughout the bottom of the Field of conditionally conditioned existence of perfect intensity, this "perfectly intensified conscious focus" is called "Perfect Monad."* Behind "this perfectly intensified conscious focus," *perfect* Monad dis-appears.† Perfect Monad, as perfect conscious noumenal existence, is perfectly conscious of all its own perfect noumenal powers. Different perfect monads, as perfectly intensified conscious foci of two or more indivisible units of un-conditionally conditioned noumenal feeling of perfect intensity, have different intensities and different degrees of noumenal powers. Perfect monads are all perfectly related, through *feeling* and *force* of perfect intensity, with all, below or above.

PERFECT ATOM.

3. When "two or more indivisible units of un-conditionally conditioned phenomenal *force* of *perfect intensity*," as deflected by "two or more corresponding indivisible units of un-conditionally conditioned noumenal *feeling* of *perfect intensity*," so converge as to meet at this or that intensified focus, at a *neutral* posi-

* Perfect Monad, as "perfectly intensified conscious *focus* of two or more indivisible units of un-conditionally conditioned noumenal feeling of perfect intensity," is of course "an *un-extended compound*."

† As Perfect Monad *dis-appears* "behind the perfectly intensified focus of two or more indivisible units of un-conditionally conditioned noumenal feeling of perfect intensity," it is of course not infinite or *eternal*.

tion, through out the bottom of the Field of conditionally conditioned Existence of perfect intensity, this "perfectly intensified focus" is called "Perfect Atom."* Behind "this perfectly intensified focus," Perfect Atom disappears.† Perfect Atom is perfectly sub-conscious, through its own perfect conscious monad, of all its own perfect phenomenal forces. Different perfect atoms, as "perfectly intensified foci of two or *more* indivisible units of un-conditionally conditioned phenomenal force of perfect intensity," have different intensities and different degrees of phenomenal forces. A perfect phenomenal atom is "the outer perfect phenomenal body" of "its own inner perfect conscious noumenal monad." And it is through "this outer perfect atomic body" that "its inner perfect conscious monad," as perfect efficient cause, focuses *itself* as well as "its corresponding perfect atomic body," and thereby intensifies and transforms both *itself* and "its corresponding perfect atom" into a perfect monad or a perfect atom of a higher order. The intenser a perfect monad is, the finer and brighter is its perfect atomic body. Perfect atoms are all perfectly related, through *feeling* and *force* of perfect intensity, with all, below or above.

PERFECT TIME, MONADIC—PERFECT MOTION, ATOMIC.

4. "Sequence of perfect monad after monad" is the perfect noumenal sequence, called Perfect monadic

* Perfect Atom, as "perfectly intensified *focus* of two or more indivisible units of un-conditionally conditioned phenomenal *force* of perfect intensity," is of course "an *un-extended compound*."

† As Perfect Atom *disappears* "behind the perfectly intensified focus of two or more indivisible units of un-conditionally conditioned phenomenal *force* of perfect intensity," it is of course not infinite or *eternal*.

Time—as “sequence of corresponding perfect atom after atom” is the perfect phenomenal sequence, called Perfect *atomic* Time or Perfect Motion.* Perfect *monadic* Time begins only in that portion of the Field of conditionally conditioned Existence of perfect intensity, where there is “sequence of perfect monads”—as Perfect *atomic* Time or Perfect Motion begins only in that portion of the Field of conditionally conditioned Existence of perfect intensity, where there is “sequence of corresponding perfect atoms.” Behind “this noumenal sequence of perfect monads,” Perfect *monadic* Time dis-appears—as behind “this phenomenal sequence of corresponding perfect atoms” Perfect *atomic* Time, or Perfect Motion dis-appears.† Perfect *monadic* Time, as perfect noumenal sequence, may be said to have a perfect conserving and a perfect re-active power—while Perfect *atomic* Time, or Perfect Motion, as perfect phenomenal sequence, may be said to have a perfect conserving and a perfect resisting force. Un-conditionally conditioned noumenal *feeling of perfect* intensity, as perfect efficient cause, indirectly evolves *perfect monadic* Time, as well as indirectly conditions *perfect*

* Perfect *monadic* Time, according to Mr. Sen, exists only as “sequence of perfect monadic feelings”—while Perfect *atomic* Time, or Perfect Motion exists only as “sequence of corresponding perfect atomic forces.” Mr. Sen’s philosophical deductions of Perfect *monadic* Time and of Perfect *atomic* Time or Perfect Motion are exceedingly happy and luminous, compared with which Kant’s explanations are mere dogmas—while Herbert Spencer’s, as Professor Birks has shown, are illogical and incomplete.

† Mr. Sen writes—“ Behind the sequence of perfect monads,” Perfect *monadic* Time *dis-appears*—as “ behind the sequence of corresponding perfect atoms,” Perfect *atomic* Time, or Perfect Motion *dis-appears*. This clearly shows, that Perfect *monadic* Time or Perfect *atomic* Time, *i. e.*, Perfect Motion is not infinite or *eternal*.

atomic Time, or Perfect Motion. Both Perfect *monadic* Time and Perfect *atomic* Time, or Perfect Motion are perfectly related, through *feeling* and *force* of perfect intensity, with all, below or above.

PERFECT SPACE, MONADIC—PERFECT MATTER, ATOMIC.

5. A perfect monad or a perfect atom of higher intensity attracts a perfect monad or a perfect atom of lower intensity. "Co-existence of perfect monads" is the perfect noumenal co-existence, called Perfect *monadic* Space—as "co-existence of corresponding perfect atoms" is the perfect phenomenal co-existence, called Perfect *atomic* Space, or Perfect Matter.* Perfect *monadic* Space begins only in that portion of the Field of conditionally conditioned Existence of perfect intensity, where there is "co-existence of perfect monads"—as Perfect *atomic* Space, or Perfect Matter begins only at that portion of the Field of conditionally conditioned Existence of perfect intensity, where there is "co-existence of corresponding perfect atoms." Behind "this noumenal co-existence of perfect monads," Perfect *monadic* Space disappears—as behind "this phenomenal co-existence of corresponding perfect atoms, Perfect *atomic* Space, or Perfect Matter

* Perfect *monadic* Space, according to Mr. Sen, exists only as "co-existence of perfect monadic feeling"—as the perfect *monadic field* of conditionally conditioned Existence of perfect intensity,—while Perfect *atomic* Space, or Perfect Matter exists only as "co-existence of corresponding perfect atomic forces." Mr. Sen's philosophical deductions of Perfect *monadic* Space, and of Perfect *atomic* Space, or Perfect Matter are exceedingly happy and luminous, compared with which, Kant's and Herbert Spencer's explanations are mere dogmas.

dis-appears.* Perfect *monadic* Space, as perfect noumenal co-existence may be said to have a perfect conserving and a perfect re-active power—while Perfect *atomic* Space, or Perfect Matter, as perfect phenomenal co-existence, may be said to have a perfect conserving and a perfect resisting force. Unconditionally conditioned noumenal *feeling* of *perfect* intensity, as perfect efficient cause, indirectly evolves perfect *monadic* Space as well as indirectly conditions Perfect *atomic* Space, or Perfect Matter. Both Perfect *monadic* Space and Perfect *atomic* Space or Perfect Matter are perfectly related, through *feeling* and *force* of perfect intensity, with all, below or above.

THE SO-CALLED PERFECT ELEMENTS—
MONADIC AND ATOMIC.

6. "The most distant co-existence of the most re-active perfect monads" is probably perfect *monadic* Super-ultra-Ether-supra, which gradually becomes perfect *monadic* Ether, Fire, Air, Vapor or Earth, as the perfect noumenal monads, by their higher and higher intensity, co-exist nearer and nearer, in smaller and smaller perfect *monadic* Space—while "the most distant co-existence of corresponding perfect atoms" is probably perfect *atomic* Super-ultra-Ether-supra, which gradually becomes perfect *atomic* Ether, Fire, Air, Vapor, or Earth, as the corresponding perfect phenomenal atoms, by their higher and higher intensity, co-exist nearer and nearer, in smaller and smaller perfect *atomic*

* Mr. Sen writes—"Behind the co-existence of perfect monads," Perfect *monadic* Space *dis-appears*—as "behind the co-existence of corresponding perfect atoms." Perfect *atomic* Space, or Perfect Matter *dis-appears*. This clearly shows, that Perfect *monadic* Space or Perfect *atomic* Space, i. e. Perfect Matter is not infinite or eternal.

Space.* Behind "such perfect monadic condensations" the so-called perfect Monadic Elements *dis-appear*—as behind "such perfect atomic condensations" the so-called perfect Atomic Elements *dis-appear*.† The so-called perfect Monadic Elements, as perfect noumenal co-existences, have a perfect conserving and a perfect re-active power—while the so-called perfect Atomic Elements, as perfect phenomenal co-existences, have a perfect conserving and a perfect resisting force. Un-conditionally conditioned noumenal *feeling* of *perfect* intensity, as perfect efficient cause, indirectly evolves the so-called perfect Monadic Elements, as well as indirectly conditions the so-called perfect Atomic Elements. The so-called perfect Elements—monadic or atomic—are all perfectly related, through *feeling* and *force* of perfect intensity, with all, below or above.

Quasi-perfect forms of conditionally conditioned self-conscious existence.

PERFECT SENSE—MONADIC AND ATOMIC.

7. When monads of the so-called perfect monadic

* The so-called perfect Elements—monadic or atomic—are all evidently perfect *compound bodies*, as they are all formed by successive condensations of different perfect monads and their corresponding perfect atoms, which are themselves perfect *compounds* of two or more indivisible units of un-conditionally conditioned *feeling*, and of two or more indivisible units of un-conditionally conditioned *force*, of perfect intensity.

† Mr. Sen writes—"Behind perfect monadic condensations" the so-called perfect Monadic Elements *dis-appear*—as "behind perfect atomic condensations" the so-called perfect Atomic Elements *dis-appear*. This clearly shows, that the so-called perfect Elements—monadic or atomic—are not infinite or *eternal*.

In stating that the so-called perfect Elements—monadic or atomic—are "indefinite in number," and are all *compounds*—not infinite or *eternal*—Mr. Sen seems to ignore all ancient Philosophy.

Elements, as *perfect* efficient cause, so deflect themselves through their corresponding atoms of the so-called perfect atomic Elements, as to *meet* at this or that focus, they intensify and transform themselves into monads of *perfect* Sense, conditioning for self-perfection its own perfect Sensuous *body* of corresponding atoms of more or less fine perfect phenomenal Earth-supra.*

PERFECT COGNITION—MONADIC AND ATOMIC.

8. When monads of *perfect* Sense, as perfect efficient cause, so deflect themselves through their corresponding atoms, as to *meet at* this or that higher focus, they intensify and transform themselves into higher monads of *perfect* Cognition, conditioning for self-perfection its own perfect Cognitional *body* of corresponding atoms of more or less fine perfect phenomenal Vapor-supra.

PERFECT COGNITIONAL SELF-COSCIOUSNESS.

9. Perfect Cognitional self-consciousness perceives "perfect cognitional relations of percepts, as un-alterably *useful* to self," and, by its own superior unifying power, unifies them into a *perfect* unity, without cancelling their plurality, distinguishing itself clearly from them all.

* The "meeting, at a focus, of monads of perfect Sense," or "of any higher perfect noumenal power," gives rise to that Relative Knowledge of a lower or higher order, which I may call Vidya. Relative Knowledge of a lower or higher order (Vidya) *may* destroy its corresponding order of Ignorance, (A-Vidya,) but it cannot destroy Maya (Delusion.) The Vedanta's Jnyana (*absolute* knowledge) is probably All-absolute Super-consciousness—and so, it has no *genesis*.

IMPERFECT SUPER REFLECTION—MONADIC AND ATOMIC.

10. This *perfect* Cognitional consciousness, as efficient cause, *indirectly* causes monads of imperfect Reflection to converge, through their corresponding atoms, *towards* a higher focal region, called the higher monadic region of imperfect Super-Reflection, conditioning for self-perfection, its own imperfect Super-Reflectional *body* of corresponding atoms of more or less fine imperfect phenomenal Super-Fire.

IMPERFECT SUPER-REFLECTIVE SELF-CONSCIOUSNESS.

11. Imperfect Super-Reflective self-consciousness perceives "imperfect *difference* between finite and Infinite existence;" and, by its own unifying power, unifies all imperfect Super-Reflective relations of difference between finite and Infinite existence, into an imperfect unity, without cancelling their plurality, distinguishing itself most imperfectly from them all.

PERFECT COGNITIONAL SELF-CONSCIOUS EXISTENCE—
THE QUASI-IMPERFECT SPIRIT.*

12. From the uniformity of Nature, it appears probable, that, in "the world of *perfect* Cognitions," where all perfect cognitional relations of percepts as un-alterably useful to self are, as *ultimate*, transparent,

* The Western mind is not favorable to belief in Spiritual forms of existence. And Scientific Research does not throw any intense light upon the subject. But "the Spiritual world" is only the spontaneous up-flow of "units of un-conditionally conditioned feeling" and "units of un-conditionally conditioned force," with which we set out. The Reviewer, therefore, candidly and cordially believes in the existence of such higher orders of beings, as denizens of the Spiritual world—and so, he has no quarrel with the description given by the Oriental Master.

there are four kinds of self-conscious "Beings of *perfect* Cognition," according as they have not or have one or more of the three next higher imperfect noumenal-powers.

A Spirit is a *perfect* Cognitional being of the highest kind. Spirit has his *perfect* Cognition, as well as his imperfect Emotion, imperfect Reflection and imperfect Super-Reflection, and their corresponding perfect or imperfect self-consciousnesses, intimately united with their *perfect ultimate* cognitional *body* of perfect phenomenal Vapor-supra, and with their *imperfect non-ultimate* Emotional, Reflective and Super-Reflective *bodies* of corresponding atoms of imperfect phenomenal Air, Fire and Super-Fire.* In a Spirit, his "phenomenal *bodies*" consist of atoms of "Beings of *perfect* Sense of the highest order," transformed, by the superior intensity of his higher monads of *perfect* Cognition, into Spirit-atoms, capable of deflecting and so intensifying all his perfect or imperfect monads *to or towards* a focus; his motive of self-satisfaction is larger and more harmonious than that of "a Being of *perfect* Sense of the highest order;" and his sphere of action, wider, extending to an entire kosmos—the Spirit of *perfect* Cognitions identifying his own good progressively, through or with the good of his environing kosmos. A Spirit can therefore know *perfectly* only all his *perfect* Cognitional relations; but he can know nothing

* A "spirit" has only one *perfect* noumenal power—*perfect* Cognition—and three *imperfect* noumenal powers—imperfect Emotion, imperfect Reflection and imperfect Super-Reflection—intimately united with one *perfect ultimate body* of perfect phenomenal Vapor-Supra, and with three *imperfect non-ultimate bodies* of imperfect phenomenal Air, Fire and Super-Fire. Such Being, (partly *perfect* and mostly *imperfect*) Mr. Sen calls, *quasi-imperfect*.

perfectly of his imperfect Emotions, his imperfect Reflections, and his imperfect Super-Reflections. A Spirit, therefore, is partly under the influence of knowledge, but mostly under the influence of Ignorance. Spirit feels all the peculiar *perfect* pleasures of his *perfect* Cognitions, as well as all the peculiar *imperfect* pleasures and pains of his imperfect Emotions, his imperfect Reflections, and his imperfect Super-Reflections. Spirit lives upon Vapor-supra. The personal identity of a Spirit depends upon organic unity of development. Spirit is of different orders, according as his imperfect Super-Reflective self-consciousness is more or less imperfect—and this imperfect Super-Reflective self-consciousness of Spirit becomes less and less imperfect, as more and more monads of his imperfect Super-Reflection converge nearer and nearer, *towards* a focus. The least imperfect Spirit is a group of a perfect focus and of a number of imperfect *focal regions* of all inferior monads and their corresponding atoms—quasi-imperfectly related, through *feeling* and *force* of perfect intensity, with all, below or above.

It is possible that there are higher regions of self-conscious *perfect* Cognitional Beings, with four or more of the next higher imperfect noumenal powers.

PERFECT EMOTION—MONADIC AND ATOMIC.

13. When monads of perfect Cognition, as *perfect* efficient cause, so deflect themselves through their corresponding atoms, as to meet *at* this or that higher focus, they intensify and transform themselves into higher monads of *perfect* Emotion, conditioning for self-perfection, its own perfect Emotional *body* of corresponding atoms of more or less fine perfect phenomenal Air-Supra.

PERFECT EMOTIONAL SELF-CONSCIOUSNESS.

14. Perfect Emotional self-consciousness perceives "perfect Emotional relations of *goodness* between self and another self;" and, by its own superior unifying power, unifies them into a *perfect* unity, without cancelling their plurality, distinguishing itself very clearly from them all.

IMPERFECT SUPER-REFLECTIVE FAITH—
MONADIC AND ATOMIC.

15. This perfect Emotional consciousness, as efficient cause, *indirectly* causes monads of imperfect Super-Reflection to converge, through their corresponding atoms, *towards* a higher focal region, called the higher monadic region of imperfect Super-Reflective Faith, conditioning for self-perfection, its own imperfect phenomenal *body* of corresponding atoms of more or less fine imperfect Ether.

IMPERFECT SUPER-REFLECTIVE FAITH—
SELF-CONSCIOUSNESS.

16. Imperfect Super-Reflective Faith-self-consciousness perceives "imperfect *similarity* between finite and Infinite existence;" and, by its own unifying power, unifies all imperfect Super-Reflective relations of similarity between finite and Infinite existence, into an imperfect unity, without cancelling their plurality, distinguishing itself very imperfectly from them all.

PERFECT EMOTIONAL SELF-CONSCIOUS EXISTENCE—
THE QUASI-IMPERFECT ANGEL.

17. From the uniformity of Nature, it appears

highly probable that, as in "the world of perfect Cognitions," so in "the world of perfect Emotions," where all perfect Emotions or unalterable relations of goodness between self and another self are, as *ultimate*, transparent, there are four kinds of self-conscious "Beings of perfect Emotion," according as they have not or have one or more of the three next higher imperfect noumenal powers.

An Angel is a *perfect* Emotional Being of the highest kind. Angel has his *perfect* Emotion, as well as his imperfect Reflection, imperfect Super-Reflection, and imperfect Super-Reflective Faith, and their corresponding perfect or imperfect self-consciousnesses, intimately united with their *perfect ultimate* Emotional *body* of perfect phenomenal Air-supra, and with their *imperfect non-ultimate bodies* of corresponding atoms of imperfect phenomenal Fire, Super-fire and Ether.* In an Angel, his "phenomenal *bodies*" consist of Spirit-atoms of the highest order, transformed by the superior intensity of his higher monads of perfect Emotion into Angel-atoms, capable of deflecting and so intensifying all his perfect or imperfect monads *to* or *towards* a focus; his motive of self-satisfaction is larger and more harmonious than that of a Spirit of the highest order; and his sphere of action, wider, extending to a system of kosmoses—the Angel of perfect Emotions identifying his own good progressively, through or with the good of his enviring system of kosmoses. An Angel can

* An Angel has only one perfect noumenal power—perfect Emotion—and three imperfect noumenal powers—imperfect Reflection, imperfect Super-Reflection, and imperfect Super-Reflective Faith—intimately united with one perfect *ultimate body* of perfect phenomenal Air-supra, and with three imperfect *non-ultimate bodies* of imperfect phenomenal Fire, Super-Fire and Ether.

therefore know *perfectly* only all his *perfect* Emotional relations, but he can know nothing perfectly of his imperfect Reflections, his imperfect Super-Reflections, and his imperfect Super-Reflective Faith. An Angel, therefore, is partly under the influence of knowledge, but mostly under the influence of Ignorance. Angel feels all the peculiar *perfect* pleasures of his perfect Emotions, as well as all the peculiar *imperfect* pleasures and pains of his imperfect Reflections, his imperfect Super-Reflections, and his imperfect Super-Reflective Faith. Angel lives upon Air-supra. The personal identity of an Angel depends upon spontaneous reconstitution. Angel is of different orders, according as his imperfect Super-Reflective Faith self-consciousness is more or less imperfect—and this imperfect Super-Reflective Faith self-consciousness of Angel becomes less and less imperfect, as more and more monads of his imperfect Super-Reflective Faith converge nearer and nearer, *towards* a focus. The least imperfect Angel is a group of a perfect focus and of a number of imperfect focal regions of all lower monads and their corresponding atoms—more or less quasi-imperfectly related through *feeling* and *force* of perfect intensity, with all, below or above.

It is probable, that there are higher regions of self-conscious perfect Emotional Beings, with four or more of the next higher imperfect noumenal powers.

PERFECT REFLECTION—MONADIC AND ATOMIC.

18. When monads of perfect Emotion, as perfect efficient cause, so deflect themselves, through their corresponding atoms, as to meet *at* this or that higher focus, they intensify and transform themselves into

higher monads of *perfect* Reflection, conditioning for self-perfection, its own perfect Reflectional *body* of corresponding atoms of more or less fine perfect phenomenal Fire-supra.

PERFECT REFLECTIVE SELF-CONSCIOUSNESS.

19. Perfect Reflective self-consciousness perceives "perfect Reflective relations of justice between self and other selfs" and, by its own superior unifying power, unifies them into a perfect unity, without cancelling their plurality, distinguishing itself most clearly from them all.

IMPERFECT SUPER-REFLECTIVE SUPER-FAITH—
MONADIC AND ATOMIC.

20. This perfect Reflective consciousness, as efficient cause, *indirectly* causes monads of imperfect Super-Reflective Faith to converge, through their corresponding atoms, *towards* a higher focal region, called the higher monadic region of imperfect Super-Reflective Super-Faith, conditioning for self-perfection, its own imperfect phenomenal *body* of corresponding atoms of more or less fine imperfect Super-Ether.

IMPERFECT SUPER-REFLECTIVE SUPER-FAITH
SELF-CONSCIOUSNESS.

21. Imperfect Super-Reflective Super-Faith self-consciousness perceives "imperfect *equality* between finite and Infinite existence;" and, by its own unifying power, unifies all imperfect Super-Reflective relations of equality between finite and Infinite existence, into an imperfect unity, without cancelling their plurality, distinguishing itself imperfectly from them all.

PERFECT REFLECTIVE SELF-CONSCIOUS EXISTENCE—
THE QUASI-IMPERFECT CHERUB.

22. From the uniformity of Nature, it appears very highly probable that, as in "the world of perfect Emotions," so in "the world of perfect Reflections," where perfect Reflections, or unalterable relations of justice between self and other selves are, as *ultimate*, transparent, there are four kinds of "self-conscious Beings of perfect Reflection," according as they have not or have one or more of the three next higher imperfect noumenal powers.

A Cherub is a *perfect* Reflective Being of the highest kind. Cherub has his *perfect* Reflection, as well as his imperfect Super-Reflection, imperfect Super-Reflective Faith, and imperfect Super-Reflective Super-Faith, and their corresponding perfect or imperfect self-consciousnesses, intimately united with their perfect *ultimate* Reflectional *body* of perfect phenomenal Fire-Supra, and with their imperfect *non-ultimate bodies* of corresponding atoms of imperfect phenomenal Super-Fire, Ether, and Super-Ether.* In a Cherub, his "phenomenal *bodies*" consist of Angel atoms of the highest order, transformed by the superior intensity of his higher monads of perfect Reflection, into Cherub-atoms, capable of deflecting and so intensifying all his perfect or imperfect monads *to* or *towards* a focus; his motive of self-satisfaction is larger and more harmonious than that of an Angel of the highest order; and his

* A Cherub has only one perfect noumenal power—perfect Reflection—and three imperfect noumenal powers—imperfect Super-Reflection, imperfect Super-Reflective Faith, and imperfect Super-Reflective Super-Faith—intimately united with one perfect *ultimate body* of perfect phenomenal Fire-supra, and with three imperfect *non-ultimate bodies* of imperfect phenomenal Super-Fire, Ether, and Super-Ether.

sphere of action, wider, extending to an entire Universe—the Cherub of perfect Reflections identifying his own good progressively through or with the good of his environing Universe. A Cherub can therefore know *perfectly* only all his *perfect* Reflective relations; but he can know nothing perfectly of his imperfect Super-Reflections, his imperfect Super-Reflective Faith, and his imperfect Super-Reflective Super-Faith. A Cherub, therefore, is partly under the influence of knowledge, but mostly under the influence of Ignorance. Cherub feels all the peculiar *perfect* pleasures of his perfect Reflections, as well as all the peculiar *imperfect* pleasures and pains of his imperfect Super-Reflections, his imperfect Super-Reflective Faith, and his imperfect Super-Reflective Super-Faith. Cherub lives upon Fire-supra. The personal identity of a Cherub depends upon organic unity of development. Cherub is of different orders, according as his imperfect Super-Reflective Super-Faith self-consciousness is more or less imperfect—and this imperfect Super-Reflective Super-Faith self-consciousness of Cherub becomes less and less imperfect, as more and more monads of his imperfect Super-Reflective Super-Faith converge nearer and nearer, *towards* a focus. The least imperfect Cherub is a group of a perfect focus and of a number of imperfect focal regions of all inferior monads and their corresponding atoms—very quasi-imperfectly related, through *feeling* and *force* of perfect intensity, with all, below or above.

It is highly probable, that there are higher regions of self-conscious perfect Reflective Beings, with four or more of the next higher imperfect noumenal powers.

PERFECT SUPER-REFLECTION--MONADIC AND ATOMIC.

23. When monads of perfect Reflection, as perfect efficient cause, so deflect themselves through their corresponding atoms, as to meet at this or that higher focus, they intensify and transform themselves into higher monads of perfect Super-Reflection, conditioning for self-perfection; its own perfect Super-Reflectional *body* of corresponding atoms of more or less fine perfect phenomenal Super-Fire-supra.

PERFECT SUPER-REFLECTIVE SELF-CONSCIOUSNESS.

24. Perfect Super-Reflective self-consciousness perceives "perfect Super-Reflective relations of truth between finite and Infinite existence;" and, by its own superior unifying power, unifies them into a perfect unity, without cancelling their plurality, distinguishing itself distinctly from them all.

**IMPERFECT SUPER-REFLECTIVE ULTRA-FAITH--
MONADIC AND ATOMIC.**

25. This perfect Super-Reflective consciousness, as efficient cause, *indirectly* causes monads of imperfect Super-Reflective Super-Faith to converge, through their corresponding atoms, *towards* a higher focal region, called the higher monadic region of imperfect Super-Reflective Ultra-Faith, conditioning for self-perfection its own imperfect phenomenal *body* of corresponding atoms of more or less fine imperfect Ultra-Ether.

**IMPERFECT SUPER-REFLECTIVE ULTRA-FAITH--
SELF-CONSCIOUSNESS.**

26. Imperfect Super-Reflective Ultra-Faith self-consciousness perceives "imperfect *identity* between finite and Infinite existence;" and, by its own unifying

power, unifies all imperfect Super-Reflective relations of identity between finite and Infinite existence, into an imperfect unity, without cancelling their plurality, distinguishing itself quasi-imperfectly from them all.

**PERFECT SUPER-REFLECTIVE SELF-CONSCIOUS EXISTENCE—
THE QUASI-IMPERFECT SERAPH.**

27. From the uniformity of Nature, it appears almost certain that, as "in the world of perfect Reflections," so in "the world of perfect Super-Reflections," where all perfect Super-Reflections, or unalterable relations of truth between finite and Infinite existence are, as *ultimate*, transparent, there are four kinds of "self-conscious Beings of *perfect* Super-Reflection," according as they have not or have one or more of the three next higher imperfect noumenal powers.

A Seraph is a *perfect* Super-Reflective Being of the highest kind. Seraph has his *perfect* Super-Reflection, as well as his imperfect Super-Reflective Faith, imperfect Super-Reflective Super-Faith and imperfect Super-Reflective Ultra-Faith, and their corresponding perfect or imperfect self-consciousnesses, intimately united with their perfect *ultimate* Super-Reflectional *body* of perfect phenomenal Super-Fire-supra, and with their imperfect *non-ultimate bodies* of corresponding atoms of imperfect phenomenal Ether, Super-Ether and Ultra-Ether.* In a Seraph, his "phenomenal *bodies*"

* A Seraph has only one perfect noumenal power—perfect Super-Reflection—and three imperfect noumenal powers—imperfect Super-Reflective Faith, imperfect Super-Reflective Super-Faith, and imperfect Super-Reflective Ultra-Faith—intimately united with one *perfect ultimate body* of perfect phenomenal Super-Fire-supra, and with three *imperfect non-ultimate bodies* of imperfect phenomenal Ether, Super-Ether and Ultra-Ether.

consist of Cherub-atoms of the highest order, transformed by the superior intensity of his higher monads of perfect Super-Reflection into Seraph-atoms, capable of deflecting and so intensifying all his perfect or imperfect monads *to or towards* a focus; his motive of self-satisfaction is larger and more harmonious than that of a Cherub of the highest order; and his sphere of action, wider, extending to a system of Universes—the Seraph of perfect Super-Reflections identifying his own good progressively, through or with the good of his environing system of Universes. A Seraph can therefore know *perfectly* only all his *perfect* Super-Reflective relations, but he can know nothing perfectly of his imperfect Super-Reflective Faith, his imperfect Super-Reflective Super-Faith and his imperfect Super-Reflective Ultra-Faith. A Seraph, therefore, is partly under the influence of knowledge, but mostly under the influence of Ignorance. Seraph feels all the peculiar *perfect* pleasures of his perfect Super-Reflections, as well as the peculiar *imperfect* pleasures and pains of his imperfect Super-Reflective Faith, his imperfect Super-Reflective Super-Faith, and his imperfect Super-Reflective Ultra-Faith. Seraph lives upon Super-Fire-supra. The personal identity of a Seraph depends upon spontaneous re-constitution. Seraph is of different orders, according as his imperfect Super-Reflective Ultra-Faith self-consciousness is more or less imperfect—and this imperfect Super-Reflective Ultra-Faith self-consciousness of Seraph becomes less and less imperfect, as more and more monads of his imperfect Super-Reflective Ultra-Faith converge nearer and nearer, *towards* a focus. The least imperfect Seraph is a group of a perfect focus and of a number of imperfect focal regions of all lower monads and their corresponding atoms—

most quasi-imperfectly related, through *feeling* and *force* of perfect intensity, with all, below or above.

It is very highly probable, that there are higher regions of self-conscious perfect Super-Reflective Beings, with four or more of the next higher imperfect noumenal powers.

SUMMARY.

28. There appears thus to be no end to the evolution of higher and higher forms of quasi-imperfect self-conscious existence. And, in this evolution, *ad infinitum*, we see, that the higher a monad in a quasi-imperfect being is, the finer and brighter is its atomic body; the larger and more harmonious, its motive; and the wider and more harmonious, its sphere of action—the higher and higher quasi-imperfect being identifying its own good, through or with the good of its wider and wider environment.

THE KOSMIC MAN—HIS STAGES OF NOUMENAL PROGRESS.

29. This "Philosophy of Existence" shows, how all lower monads rise, in time, in the direction of higher and higher monads—and in this *one* right direction alone. And if cosmic Man can, by his own Reflection, trace out, for himself, and can follow up this single right direction of his true progress—if he can strenuously regulate all his springs of action by his higher and higher monads—if he can reflect intensely upon the superior natures of higher and higher forms of quasi-imperfect beings, aspire after them, and try to realize them—he can then, by such self effort for self-perfection, in a resigned mood, so elevate his own feelings,

Dei Gratiá, as to realize his own complete perfection, not only within the limits of his own imperfect Reflective consciousness; but, through successive *virtual deaths*,* within the limits of the highest form of conditioned self-conscious existence.

THE QUASI-IMPERFECT SPIRIT-MAN.

30. A kosmic Man of the highest order, who has, by perfect "Cognitional *retention* of breath" (Pratyá-hára or "Bhastriká Kumbhaká") practised "complete Sense-restraint"† undergoes "virtual Sensuous death," and, apparently continuing in the imperfect Sensuous form, really lives under Divine Grace, the life of a perfect Cognitional Spirit; and, like a quasi-imperfect Spirit, perceives, through his imperfect Super-Reflective consciousness, imperfect *difference* between finite and Infinite existence. The Spirit-man lives upon Vapor-supra, as through "Cognitional retention of breath," he cannot digest solid or liquid matter; and his ultimate body, formed of perfect atoms of Vapor-supra, is translucent, and casts only a faint darkish shadow. This Spirit-man, with his Senses virtually dead, virtually renounces all Sense-actions.‡ A Spirit-man may be good or bad; but, as he is perfectly wise within his own

* In "virtual death," a noumenal power, though living a natural life, loses, through self-restraint, all his natural powers of action—as a Somnambulist cannot see with his living open eyes.

† The principle of "right self-restraint" is a very grand principle of the Hatha-Yoga of the Aryans—(see Yajnya-Valkya-Gita.) That enables the least imperfect kosmic Man to realize Divine Grace and to become less and less quasi-imperfect, *ad infinitum*. Right Self-Restraint implies complete renunciation of all lower actions.

‡ The least imperfect Spirit-man is "a Hatha-Yogi" of the lowest order.

sphere—all his actions being wisely adjusted to their respective ends—he may be occasionally consulted with, if good; and, on such occasions, he is an object of more or less *wonder*. A perfectly Sense-restrained (Pratyáhári) Yogi is a natural Spirit-man; a Somnambulist, an artificial Spirit-man. The Spirit man is quasi-imperfectly related, through *feeling* and *force* of perfect intensity, with all, below or above.

THE QUASI-IMPERFECT ANGEL-MAN.

31. A Spirit-man of the highest order, who has, by perfect "Emotional *retention* of breath," (Dhāraṇā or Bhramari-Kumbhaka) practised "complete cognitional restraint," undergoes "virtual cognitional death," and, apparently continuing in the imperfect Sensuous form, really lives under Divine Grace, the life of a perfect Emotional Angel; and, like a quasi-imperfect Angel, perceives, through his imperfect Super-Reflective Faith-self-consciousness, imperfect *similarity* between finite and Infinite existence. The Angel-man lives upon Air-supra, as through "Emotional retention of breath," he cannot digest Vapor-supra—and his ultimate body, formed of perfect atoms of Air-supra, is transparent, and casts no shadow at all. This Angel-man, with his Cognitions virtually dead, virtually renounces all Cognitional actions. An Angel-man is perfectly wise and good within his own sphere; and is a good friend, within this sphere—and, in this narrow sphere, he is an object of more or less *admiration*. The perfect Muni, is a natural Angel-man; the Phantasè, an artificial Angel-man. The Angel-man is more or less quasi-imperfectly related, through *feeling* and *force* of perfect intensity, with all, below or above.

THE QUASI-IMPERFECT CHERUB-MAN.

32. An Angel-man of the highest order, who has, by perfect "Reflectional *retention* of breath," (Dhyána or Múrchhá-Kumbhaka) practised "complete Emotional restraint," undergoes "virtual Emotional death;" and, apparently continuing in the imperfect Sensuous form, really lives under Divine Grace, the life of a perfect Reflective Cherub; and, like a quasi-imperfect Cherub, perceives, through his imperfect Super-Reflective Super-Faith self-consciousness, imperfect *equality* between finite and Infinite existence. The Cherub-man lives upon Fire-supra, as through "Reflectional retention of breath," he cannot digest Air-supra—and his ultimate body, formed of perfect atoms of Fire-supra, casts a peculiar fiery refulgence. This Cherub-man, with his Emotions virtually dead, virtually renounces all Emotional actions. A Cherub-man is perfectly wise, good and just, within his own sphere; and is a *true* friend within this sphere—and, in this sphere, he is an object of more or less *reverence*. A perfect Rishi is a natural Cherub-man; a Clair-voyant, an artificial Cherub-man. The Cherub-man is very quasi-imperfectly related, through *feeling* and *force* of perfect intensity, with all, below or above.

THE QUASI-IMPERFECT SERAPH-MAN.

33. A Cherub-man of the highest order, who has, by perfect "Super-Reflectional *retention* of breath," (Samádhi or Kevala-Kumbhaka) practised "complete Reflectional restraint," undergoes "virtual Reflectional death;" and, apparently continuing in the imperfect Sensuous form, really lives under Divine Grace, the life of a perfect Super-Reflective Seraph; and, like a

quasi-imperfect Seraph, perceives, through his imperfect Super-Reflective Ultra-Faith self-consciousness, imperfect *identity* between finite and Infinite existence. The Seraph-man lives upon Super-Fire-supra, as through "Super-Reflectional *retention* of breath," he cannot digest Fire-supra—and his ultimate body, formed of perfect atoms of Super-Fire-supra, casts a peculiar sunny white refulgence. This Seraph-man, with his Reflections virtually dead, virtually renounces all Reflectional actions.* A Seraph-man is perfectly wise, good, just and merciful within his own sphere—and, as he sees distinctly, with his "perfect Super-Reflective eye," the perfect Super Reflective relation between finite and Infinite existence, he is just worthy of being a Religious preceptor of the *lowest* order; and, as such, he is an object of more or less *veneration*. The perfect Deva is a natural Seraph-man; the Extatic, an artificial Seraph-man. The Seraph man is most quasi-imperfectly related, through *feeling* and *force* of perfect intensity, with all, below or above.

HIGHER FORMS OF QUASI-IMPERFECT
SELF-CONSCIOUS EXISTENCE—
THE QUASI-IMPERFECT GOD-MAN,

34. But even the eye of perfect Super Reflection is too imperfect to see whether or not perfect Super-Reflective Faith perceives *perfect similarity*; or perfect Super-Reflective Super Faith, *perfect equality* between finite and Infinite existence—whether or not perfect Super-Reflective Ultra-Faith perceives *perfect identity*, or perfect Super-Reflective Super-Ultra-Faith, *perfect*

* The least imperfect Seraph-man is "a Raj-Yogi" of the *lowest* order.

one-ness between the finite and the Infinite. Then again, we have the further *noumenal* developments of higher and higher forms of imperfect or perfect Devotion and of imperfect or perfect Love—*ad infinitum*. The perfect Super-Reflective Seraph-man, therefore, still lives the life of holy aspiration; and feels an ever-growing feeling of illimitable *beatitude* in sight of perfect Blessedness. That this quasi-imperfect Seraph-man can, by progressive right self-restraint, rise higher and higher, *ad infinitum*, through successive virtual deaths, is now clear enough. This higher and higher quasi-imperfect man, undergoing higher and higher virtual deaths, virtually renounces all higher and higher actions. And this higher and higher quasi-imperfect man—this Spiritual preceptor of higher and higher order—becomes an object of more and more *veneration*—of more and more *awe*. A true quasi-imperfect man of *this* order is he who, in the presence of “a lower perfect monad,” struggling for supremacy, consciously follows, through Divine Grace, “a higher and a higher perfect monad,” *ad infinitum*. This is “quasi-imperfect duty.” This quasi-imperfect man—this object of veneration or of awe—gradually rises, through Divine Grace, into a quasi-imperfect god man (Jīvan-mukta-purusha.) And this quasi-imperfect god man lives above his surroundings, and is an object of *loving adoration*. (See Part V. para 2.) The god-man is almost perfectly related, through *feeling* and *force* of perfect intensity, with all, below or above.

THE PHILOSOPHY OF EXISTENCE,

PART IV.

ALL-PERFECT SELF-CONSCIOUS EXISTENCE*.

1. There appears thus to be no end to the evolution of higher and higher forms of self-conscious existence, all more or less imperfect. In the whole range of evolving existences, there appears to be no place for an existence, *wholly perfect*. But this genesis of Existence prepares us to *apprehend* what All-perfect Self-conscious Existence is. We see, how every form of self-conscious conditionally conditioned existence is a mere focal group of all inferior monads and their corresponding atoms. And we can now imperfectly or quasi-imperfectly *apprehend*, through our imperfect or quasi-imperfect Super-Reflection, a Supreme Focus, where all monads and all atoms—where Un-conditioned Feeling and Un-conditioned Force meet together. This Sublime Focus, as *supreme* Focus of Un-conditioned Feeling and of Un-conditioned Force, is all noumena *plus* all phenomena—all “subject” *plus* all “object,” in *one*. This Supreme Focus of all noumena and of all phenomena is the Monon of *all-perfect* Self-consciousness, in which all possible forms of self-consciousness are *perfect*.† This Monon of *all-perfect* Self-consciousness

* We have reached “the perfect” for all Evolution, but not “the all-perfect.” That which becomes gradually *perfect*, by a process in time and in inner states, can never become All-perfect, by that process.

† This Supreme Focus—this all-inclusive Monon—is probably “the Kutastha” of the Vedanta; or “the Vindu” of Yoga-Philosophy—Co-eternal with the Eternal. This all-inclusive Monon, as *all-perfect*, needs no *bodily* instrument for further perfection—and as such, it cannot assume their imperfect form of an *embodied* God-(Avatar.)

holds all possible *content* in an Individual Self-consciousness, where no contradiction can exist. It embraces every *partial discord* in a *higher concord*. All partial realities come together within this *all-perfect Reality*—and, in coming together, they lose their distinctive natures, and are all transmuted into the subjects-objective Real. All-perfect Self-Consciousness perceives unalterable relations of *all* kinds between *all* noumena and *all* phenomena; and, by its supreme unifying power, unifies them all into a *perfect unity*, or an orderly totality, without cancelling their plurality, distinguishing itself most distinctly from them all—an orderly totality, which, apart from this *all-perfect Self-Consciousness*, would simply be *nothing* at all. This supreme Monon of *all-perfect Self-consciousness*, as supreme conscious Existence, has a *supreme energy*—and Un-conditioned Feeling and Un-conditioned Force are its *supreme Un-conditioned an-flows*. And it is this Un-conditioned Feeling that conditions itself, through its Un-conditioned Force, in more or less imperfect or quasi-imperfect forms of consciousness, united with more or less imperfect or quasi-imperfect forms of organism. How Un-conditioned Feeling so conditions itself, we have already seen. And it conditions itself so, that it may best attain its end. What its end is, will appear in the sequel. This supreme Monon of *all-perfect Self-consciousness* is Omniscient, as it is the supreme Focus of Un-conditioned Feeling—is Omnipotent, as it is the supreme Focus of Un-conditioned Force—is All-perfect, as it is *omniscient* and *omnipotent*—is All-Holy, as it is *all-perfect* (for, un-holiness is only *imperfection* or *impatence*)—is All-Blessed, as it is *all-holy*.

THE ALL-PERFECT MONON—HOW KNOWN.

2. The eye of *perfect* Super-Reflective self-consciousness directly sees this *all-perfect* Monon so clearly and so distinctly as to require no proof of its existence. Even the eye of *imperfect* self-consciousness sees this *all-perfect* Monon, *inferentially*. Our imperfect Super-Reflective eye, if we have at all developed one, through Pratyáhára, sees this *all-perfect* Monon, through our Religious Sense of *piety* and *devotion*—it proceeds from "many conditioned imperfections" to "One *true* Perfection." Our imperfect Reflective eye sees this *all-perfect* Monon, through our Social Sense of *sympathy* and reverence—it proceeds from "the just correspondence between our inner consciousness and our outer world" to "The reality of the two, in one Infinite Soul of perfect justice," as the common ground of both. Our imperfect Emotional eye sees this *all-perfect* Monon, through our Moral Sense of *affection* and *admiration*—it proceeds from "one beautiful moral law," as a disposition in our *moral* consciousness, to "One, beautiful moral Law-giver," for the probability of realization, in this imperfect world, of one, beautiful moral law. Our imperfect Cognitive eye sees this omniscient Monon, through our Logical Sense of *surprise* and *wonder*—it proceeds from "the purposeful arrangement of an organic Universe" to "One Rational Unity," realizing the purpose. And our imperfect Sensuous Eye sees this omnipotent Monon, through our Hedonic Sense of *need* and *pleasure*—it proceeds from "the law of our Sensuous needs" to "One Original Unity," as the producing-ground of all pleasure-producing things, causing each particular thing to work spontaneously in harmony with others. The Monon of Sense and of

Cognition—imperfect or perfect—is a Physic God—imperfect or perfect—of Emotion and of Reflection—imperfect or perfect—an Anthropic God—imperfect or perfect—of Super-Reflection and of higher forms of self-consciousness—imperfect or perfect—a Psychic God—imperfect or perfect—quasi-perfectly related, through quasi-perfect Feeling and Force, with all, below.

THE ONE-HIGHEST-ALL-ABSOLUTE-SELF-EXISTENT.

3. The One-Highest-All-Absolute Self-Existent is the *absolutely* perfect, self-subsistent, super-conscious *eternal* Reality, unchanging and unchangeable.* As All-absolute, it *absolutely* radiates, from its supreme Focus—the Kutastha—its own *absolute energy*, in the shape of “Un-conditioned Feeling” and of “Un-conditioned Force.” As *absolutely perfect*, it of course needs no *instrument*, for further perfection—and it has, therefore, no *phenomenal body* whatever.† It is *pure*

* The “One-All-Absolute Self-Existent” is probably the “Incomprehensible Atma” of the Vedanta. This Self-Existent Atma, as alone *self-consistent*, is the only *absolute* Reality—while every thing else, as not self-dependent, is merely *relative* reality, varying directly with individual attention. The Vedanta is, I believe, the final “devoted feeling,” realized after the Jnyana-Upanishads of the Vedas. Reduced into a Philosophy of Evolution, the Vedanta loses its devine-charm—and looks poor and puerile.

† It is absurd to think that the All-absolute, as *absolute perfection*, can ever assume the imperfect form of an *embodied* God—This goes counter to the Hindu doctrine of Avatars.

So far as Evolution goes, the All-absolute is, therefore, quite *in-active*.

The impious belief, that the All-absolute is *conditionally present* in every *conditioned* existence—that any *conditioned existence* may be a *perfect symbol* of the All-absolute—is, I believe, the root of all *higher* Idolatry. But all *lower* Idolatry—Pauranic, Tantric or the like—is, I believe, mere *personifications* of Natural powers or forces—mild or fierce—while Figures and Metaphors and Sexual-relationship and the *polyonymy* of language multiply the number of these personified deities. This goes counter to “Idol-worship in general.”

Spirit. And as *absolute* Perfection, it is quite *un-related* to the entire cycle of Evolution, as *evolution*, in which, as we have seen, every form of *evolved* existence is more or less *imperfect*. As All-absolute—neither noumenon nor phenomenon—it is of course not at all *present*, in any noumeno-phenomenal existence, unconditioned or conditioned. It is pure All-Absolute Self-Existent, Super consciousness—neither noumenon nor phenomenon—and is therefore quite *incomprehensible* by any noumeno-phenomenal self-conscious existence, howsoever high. It is, however, inferentially *apprehensible*, as we have seen, through self-control, self-restraint, and self-meditation, as infinite in Mercy, infinite in Grace, and infinite in Love*—and, as such, it *alone* is the One-Highest-Supremest “object” of *pure sacred love*—of *un-ceasing meditative worship*.†

* The “AUM” of the Aryans—that matrix of all sounds—is probably a happy *symbol* of the three great Attributes, (not *qualities*) of the All-absolute, as apprehended or realized by Man.

† The whole of this lively description of “the *all-perfect* Monon,” and of “the One Self-Existent,” is a truly sublime effort of thought—and is told in remarkably expressive words, which exhibit a kind of majesty of thought, in forms exceedingly simple and clear.

—...—

THE PHILOSOPHY OF EXISTENCE,

PART V.

MAN—HIS RELATION TO THE ALL-ABSOLUTE.

I. In what relation does Man stand to the All-absolute? In this Philosophy of Existence, there is no place for Moral Responsibility, as this feeling of Responsibility is only the knowledge that "the Equation of Action and Re-action" is *universal*—no place for Sin, as there is no Moral Responsibility—no place for Death, as all is one *continuous progress* of Evolution, *ad infinitum* *—no place for Hell, as Vice is ever self-punished by its peculiar *depression* of feelings—no place for Heaven, as Virtue is ever self-rewarded by its peculiar *elevation* of feelings. In what relation, then, does Man stand to the All-absolute? To Man, imperfect or quasi-imperfect, the All-Absolute Self-Existent, though quite *incomprehensible*, is yet inferentially *apprehensible*, as infinite in Mercy, infinite in Grace, and infinite in Love. It is, as we have seen, through "right self-control" and through quasi-virtual deaths, that the most imperfect Man *realizes* Divine Mercy, and becomes less and less imperfect, rising from "a student of Nature" to "a Kosmic Man" (see Part II. para 21.) and it is, as we have seen, through "right self-restraint" and through virtual deaths, that the least imperfect Kosmic man *realizes* Divine Grace, and becomes less and less quasi-imperfect, rising from a

* In the face of "ever progressive Evolution" it is absurd to think, that a noumeno-phenomenal *being* of a *higher* order, can ever be transformed into a noumeno-phenomenal being of a *lower* order. This goes counter to the Hindu doctrine of Transmigration," and of "cycles of Creation and Dissolution."

quasi-imperfect *spirit-man* to a quasi-imperfect *god-man* (see Part III. paras 30—34.)

THE QUASI-IMPERFECT GOD-MAN—HIS INTER-COMMUNION.

2. A true quasi-imperfect *god-man* is he, who, in the presence of a supreme *perfect* monad struggling for supremacy, realizes, through Divine Love, his own complete *inter-communion* with the All-absolute. This is “perfect diety.” The quasi-imperfect *god-man*, through “un-ceasing meditative worship,”* overcomes Maya; (see Part II. para 1, note †) realizes the fullness of Divinity; and, under Divine Love, finally merges himself bodiless, *per saltum*, as pure subjective reality into the All-absolute.†

NATURE'S EVOLUTION—ITS END.

3. The direct end of the *god-man*—complete inter-communion with the All-absolute—is the indirect end, through successive natural deaths ‡ of Nature's Evolution—is the *summum bonum* of Religion. Religion is pure Individualism—pure prolongation of finite self to Infinite Super-Self.

* The principle of “Unceasing Meditative Worship” is a very sublime principle of the Ajapa-Yoga of the Aryans (see Hansopanishad,) that enables a god-man to realize Divine Love, and to obtain salvation un-ceasing meditative worship implies final renunciation of *all* actions—of all desires.

† That the All-absolute can be so in-wrought into the fabric of Man, that he can be raised to the full consciousness of *one-ness* with it, is the truth of truths, which our Oriental sage discerns very clearly.

‡ In *natural death*, the ultimate phenomenal body of the conditionally conditioned Individual, with its corresponding noumenal power, from some *natural* cause separates itself altogether from its higher noumenal powers, and their corresponding un-ultimate phenomenal bodies.

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APPENDIX II.

Abstract of the Philosophy of Existence

WITH

DR. R. N. FOSTER'S REMARKS.

Mr. Sen opens his Philosophy of Existence with the In-comprehensible All-absolute—but, towards the close of it, shows, how the In-comprehensible All-absolute is *apprehensible* to Man. Un-conditioned reactive Feeling and Un-conditioned resisting Force are the *spontaneous* absolute *on-flows*, from a Supreme Focus, (All-perfect Existence,) of the absolute *energy* of the All-absolute. Un-conditioned Feeling *unconditionally* conditions itself as well as its Un-conditioned Force into “units of conditioned *feeling*” and “units of conditioned *force*.” And these “units of conditioned *feeling*” and “units of conditioned *force*” are related to each other, as “inner life” and “outer body;” and are the *Elements* of all *conditioned* existence. Every order of conditioned *feeling* conditions its own phenomenal *body* of conditioned *force*, through which, as through a converging lens, it deflects or focuses itself, towards or to a focus; and thereby intensifies or perfects itself, into a higher order of conditioned phenomenal *feeling*, with its corresponding finer and brighter phenomenal body of *force*. This is the *key* to “the *process* of Evolution,” as set forth in this Philosophy of Existence. And this Evolution begins with the evolu-

tion of conscious Monads and of sub-conscious Atoms. When "units of conditioned *feeling*" deflect themselves through "units of conditioned *force*," they intensify themselves into a Monad—and, when "units of conditioned *force*" are deflected by "units of conditioned *feeling*," they intensify themselves into an Atom. Time is only "sequence of monads;" as Space is only "co-existence of monads"—while Motion is merely "sequence of atoms;" as Matter is merely "co-existence of atoms." The so-called Elements—monadic or atomic—are formed by successive *condensations* of monads and atoms. When a monadic Element deflects or focuses itself through its atomic Element, it intensifies itself into a monadic or atomic Sense—imperfect or perfect—as in Mineral or in..... When a monadic Sense deflects or focuses itself through its atomic Sense, it intensifies itself into monadic or atomic Cognition—imperfect or perfect—as in Plant or in Spirit. When monadic Cognition deflects or focuses itself through its atomic Cognition, it intensifies itself into monadic or atomic Emotion—imperfect or perfect—as in Brute or in Angel. Similarly, when monadic Emotion deflects or focuses itself through its atomic Emotion, it intensifies itself into monadic or atomic Reflection—imperfect or perfect—as in Man or in Cherub. And so on, *ad infinitum*. Dr. Foster then contrasts the Evolution-theory of the West with that of the East, and writes—

"The problem of our Western Evolutionist is this—Given a group of atoms, wholly unconscious, destitute of any but mechanical relations, to develop therefrom, merely by mechanical inter-action with similar atoms, an organism like Man, alive and conscious

(III)

from centre to circumference, and possessing Intelligence, Emotion and Will. Our Western Evolutionist is stuck fast in *materialistic* Mechanics; and any thing beyond this is to him *mystical*. He cannot see that the *mystical* and the *mechanical* are cor-related as "inner feeling" and "outer force." He strives to become wholly *mechanical*—mere *outer force* without *inner feeling*—and he therefore strives to evolve consciousness out of Un-consciousness, and to do other equally barbarous and impossible things. There are consequently *awful chasms* in "the Mechanical structure" and even in "the physiological movement" of our Western doctrine of Evolution, which our Western Evolutionist has no means of crossing. Observation and Experiment cannot possibly accomplish the task. Only Speculative Philosophy can do so. The absence of the Infinite from the Western doctrine of Evolution is the cause of the sudden halt in the progress of that doctrine, and of its utter failure to satisfy those who had looked towards it with the hope that it would ultimately render satisfactory solution of "the great problems of life." It has been profoundly un-satisfying; and lacks the element of any greater promise."

"The problem of our Eastern Evolutionist is different—Given a group of conscious feelings as monads, with their corresponding group of sub-conscious forces as atoms,—by conscious inter-action with similar and higher groups, to evolve a conscious organism, such for example as Man or Cherub. With conscious or sub-conscious Elements to begin with. Mr. Sen pursues his conscious monad with its sub-conscious atom, from evolution to evolution, far more easily, than does our Western Evolutionist. That a

system of *living* Evolution can be thought out, in Speculative terms, which proceeds, from first to last, without breaking the necessary continuity; without neglect of Experimental Science; without breach of domestic or social Morality; without hostility to Philosophy; or without detriment to Religion; this little Philosophy of our Oriental philosopher clearly shows. And I believe, that his doctrine of *living* Evolution, from All absolute Existence, through gradations of Feeling and of Force, is somehow the essence, of the *true* doctrine of Evolution. Mr. Sen's work is a very compact, thoughtful and thoroughly systematic view of Evolution, as seen by an Oriental savant."

Mr. Sen shows that, in the history of his Evolution, every order of self-conscious conditioned existence is a mere group of all *lower* monads and atoms; and he then proceeds to realize a *sublime* Focus, where *all* monads and *all* atoms meet together. This Sublime Focus is *all-perfect* Self-conscious Existence—omniscient and omnipotent, all-holy and all-blessed. The All-absolute is neither noumenon nor phenomenon, and is therefore quite *incomprehensible* by any noumenophenomenal self-conscious existence, howsoever high. It is however, inferentially *apprehensible*, through self-control, self-restraint, and self-meditation, as infinite in Mercy, infinite in Grace, and infinite in Love. It is through *self-control*, that the most imperfect man realizes Divine Mercy, and becomes less and less imperfect, rising from "a student of Nature" to "a Kosmic man." It is through *self-restraint*, that the Kosmic man realizes Divine Grace, and becomes less and less quasi-imperfect, rising from "a spirit-man" to "a god-man." And it is through *un-ceasing meditative*,

worship that the god-man realizes Divine Love, and finally merges himself bodiless, *per saltum*, into the All-absolute. All *transformation*, therefore, throughout Evolution, is ever progressive—progressive through natural, quasi-virtual or virtual deaths. (See Foot-notes.) The direct end of the *god-man*—*Inter-communion* with the All-absolute—is the indirect end of Nature's Evolution—is the *summum bonum* of Religion. Religion is pure *individualism*—pure prolongation of finite self to Infinite Existence. That the All-absolute can be so in-wrought into the fabric of Man," says Dr. Foster, "that he can be raised to the consciousness of *one-ness* with it, is the truth of truths, which our Oriental sage discerns very clearly." And he concludes with the remark—"And here, we reverently take leave of our Oriental guide. He has led us, by a way quite new to us, straight to the end, in which we all have our faith and our hope. With firm and easy step, like one who is sure of his ground, he threads his Labyrinth of Existence, where it is not always easy for Man to keep the path. And there is not a break in the well-forged chain of processes, from beginning to end—there is no missing link. From "the All-Absolute Self-Existent" down to "units of conditioned *feeling*" and "units of conditioned *force*"—and up, through many successive movements, to "the All-absolute" again, he never fails to make clear the relation between every antecedent and its consequent. With quiet dignity and unfailing courtesy, he refers to every phase of our thinking—Sensuous, Scientific, Moral, Philosophical and Religious. His work aims to present, in very condensed form, "a complete thought-system." The execution is extremely method-

ical ; the insight, profound ; and the whole production, worthy of a thoughtful study. Elasticity, rather than rigidity of thought, is characteristic of Mr. Sen's Philosophy. Nothing more *Philosophic* ; more truly *catholic* ; more un-obtrusive, modest and gentle, have we seen, for many a year."

APPENDIX III.

EXTRACTS FROM LETTERS

RESPECTING

THE PHILOSOPHY OF EXISTENCE.

London, January 18, 1894.

DEAR SIR—You seem to have worked out “the fundamental conception” of your Philosophy of Existence with great care and exactness. More I cannot say, since I cannot enter on the discussion of its *fundamental* conception, which in all the forms of it that I am acquainted with, has always presented insuperable difficulties to my mind.

Believe me, truly yours,

SHADWORTH H. HODGSON, LL. D.

Rama-Chandra Sen Esqr.,
Ex-Inspector of Schools, Oudh,
Benares, India.

Devon, February 23, 1894.

DEAR SIR—Many thanks for your *intuitive and suggestive* little Pamphlet. The term “*Monado-Mononism*” is a very happy one—and I should consider it as eminently applicable to my own System of Philosophy. I quite agree with you, that *Monadology* is the only clue to the riddle of this strange and painful world.

E. D. FAWCETT.

Rama-Chandra Sen Esqr.,
Ex-Inspector of Schools, Oudh,
Benares, India.

Chicago, June 20, 1894.

Dr. Rama Chandra Sen,
Benares, India.

DEAR SIR—Your Philosophy of Existence will be highly useful to the Occidental mind by affording, in very brief compass, a comprehensive view of Oriental philosophic thought, in its relation to the human and the Divine. I have been specially interested in the process of Evolution, which your highly interesting work sets forth.

With much respect, I have the honor to be,
My dear sir, very sincerely yours,
CHARLES C. BONNEY, LL. D.

Chicago, August 19, 1895.

Dr. Rama-Chandra Sen,
Benares, India.

MY DEAR SIR—I have much sympathy with the essential doctrine of your Essay.... Your work interested me so much that I made a careful study of it, which any one must do, who hopes to apprehend it fully... Allow me to express myself as very grateful for your excellent Essay.

Yours very cordially,
R. N. FOSTER, M. D.

Chicago, September 10, 1895.

MY DEAR SIR—I hope, that you will find Dr. Foster's Review of your Philosophy of Existence such, as you will be glad to have published in India, as a means of bringing closer together the philosophic students of the Occident and the Orient, and of "promoting *unity* and *peace*, among all the enlightened."

I am, my dear sir,
With high respect and kind regards,
Very sincerely yours,

CHARLES C. BONNEY, LL. D.

Dr. Rama-Chandra Sen,
Benares-city, India.

*Extract from the Monist, Vol. 6, No. 1. of October, 1895 -
Chicago.*

This Essay on "the Philosophy of Existence" is a very compact, thoughtful, and thoroughly systematic view of Evolution, as seen by an Oriental savant. Students of Evolution would find it deeply interesting, if not otherwise, at least as a *contrast* to the evolution-theories, prevailing in the Occident.

Chicago, March 22, 1896.

MY DEAR FRIEND—I feel quite interested in getting your doctrine of Evolution before our far-western readers...I consider this, the strong point, and indeed the *essence* of your work—this Unity in Duality, and Duality in Unity of *feeling* and *force*...The truth that you emphasize, that, in all *conditioned* existence, *feeling* is ever inner; and *force*, outer, is your stronghold, from which you cannot be dis-lodged.

With very sincere esteem,
Yours faithfully,

R. N. FOSTER, M. D.

Dr. Rama-Chandra Sen,
Benares-city, India.

MARLESFORD, WICKHAM MARKET,

August 12, 1897.

DEAR SIR—Accept my thanks for your *instructive* “Philosophy of Existence.” To me, as a student, during many years, of Oriental Speculations, your Philosophy possesses more than ordinary attractiveness.

A translation of your Essay in Sanskrit would, I am certain, be acceptable to European and American literati.

Yours very faithfully,

FITZ-EDWARD HALL, LL. D.

Dr. Rama-Chandra Sen,
Benares, India.

Chicago, August 27, 1897.

MY ESTEEMED FRIEND—Your “Monado-mononism” is too *profound* to interest our American scholars... The doctrine of a Materialistic Evolution is fully occupying the minds of our savants...I am afraid, therefore, that your Philosophy will not, in the West, receive *adequate* recognition.

With hearty wishes for your prosperity, I remain,

Yours, with great esteem,

R. N. FOSTER, M. D.

Dr. Rama-Chandra Sen,
Benares, India.



